

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Dr. Carl McIntire

has been ministering to the same Bible Presbyterian church in Collingswood since October, 1933. The congregation has a membership at the present time of 1645. He carries on an active program, with both of his church services on Sunday being broadcast. The annual budget, 1953 - 1954, was \$97,560. It was divided fifty-fifty — one-half to missions and one-half to the local church. In the Every Member Canvass it was over-subscribed \$10,085.16, a total of \$107,645.16. The church preaches the Bible, including tithing, missions, evangelism, and contending for the faith.

Last year it entered a new Sunday school building costing \$210,000, fully paid for on the day of its dedication. The congregation has before it a new church auditorium which it plans to build in the near future at an approximate cost of \$400,000.

Dr. McIntire was made president of the International Council of Christian Churches in Amsterdam, The Netherlands, in 1948. This fellowship of 42 denominations and affiliated mission boards, Bible leagues, Protestant unions, national, and regional Councils of Churches is represented in 43 nations.

Bishop Oxnam, Prophet of Marx

By Carl McIntire, D.D.

President of the International Council of Christian Churches
and Pastor of Bible Presbyterian Church, Collingswood, N. J.



KARL MARX
father of communism and socialism

On the floor of the House of Representatives of the United States Congress, in a historic address, March 17, 1953, Congressman Donald L. Jackson of California, a member of the Committee on Un-American Activities, declared that Bishop G. Bromley Oxnam "served God on Sunday and the communist front for the balance of the week . . ." and further that he "has been to the communist front what Man O' War was to thoroughbred horse racing . . ." Oxnam is Methodist Bishop of the Washington area.

The Bishop, brilliant and bold crusader for "a new social order" and "one world," had taken to task the Un-American Activities Committee for its "methods." The chairman, Congressman Harold H. Velde of Illinois, a Methodist, had suggested the possibility of investigating communists among the clergy.

As perhaps no other man, Oxnam represents the popular, radical, pro-communistic element in religious circles in America. He has reached the highest possible pinnacle of praise and power in the Protestant world. He served as a president of the Federal

Council of Churches, now the National Council of the Churches of Christ in the U.S.A., which claims to speak for thirty-five million Americans, and he is on its General Board. He is the president for the Western Hemisphere of the World Council of Churches, consisting of 153 denominations, and claiming that eight out of every ten Christians on the face of the earth belong to it. In the name of Christ, Oxnam has championed the socialist principles of Karl Marx, and become, I believe, the leading "religious disciple" of Marx in the free world. A brief record of some of his activities follows.

I. Soviet Power

As president of the Division of Foreign Missions of the Board of (Continued on page 9)



DR. G. BROMLEY OXNAM,
leading Methodist bishop, former president Federal Council of Churches, President of World Council of Churches.

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Password to GLORY

A Sermon by Evangelist Monroe Parker, Ph.D., D.D.
213 Bradley Blvd., University Park, Greenville, S. C.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

I have a friend who was sitting in the lobby of a hotel reading from a small copy of the New Testament. A man passed and looking over his shoulder noticed that he was reading from the third chapter of John. The stranger sat down nearby and when my friend lifted his eyes from the Scripture to meditate, said, "That is an interesting verse you are thinking about."

"What verse do you mean?" my friend asked.

"John 3:16," said the man.

"How did you know I was thinking about John 3:16?" inquired my friend.

"Well," said the stranger, "I know it is not a polite thing to do, but I looked over your shoulder and saw that you were reading from the third chapter of John and when you stopped to think I just guessed that you had come to 'the Golden Text of the Bible.'"

My friend said, "You guessed right."

After the stranger and my friend became acquainted they walked down the street to a mission place where the stranger told this interesting story. Years ago in that city there was a little orphan boy who made his living selling papers. One night he went to an officer and said, "Mr. Policeman, can you tell me where I can spend the night? It has been a cold day and not many peo-

ple have been on the street. I haven't sold many papers, and I don't have a place to stay tonight. Last night I slept in a big box in an ally and almost froze to death."

"Password" to Mission

"I'll tell you what to do," the policeman said. "You go over to that mission house and knock at the door. When a man comes to the door you say, 'John 3:16.' That is the password."



Dr. Monroe Parker

The little boy went over and knocked on the door of the mission house. When a man came to the door the little fellow said, "John 3:16."

The man said, "Come in, Son." The little boy went in. "Are you cold?"

The little boy said, "Yes, sir, I am about to freeze."

The man said, "Sit down here and get warm." The little boy sat down in front of an open fireplace. The man left the room. The little boy sat looking into the glowing red coals and began to wonder, "What is John 3:16? What could that mean?" After a while he said to himself, "John 3:16! I don't know what it means, but it certainly makes a cold boy warm."

The man came back into the room and said, "Are you hungry, Son?"

The little fellow said, "Yes, sir, I am about to starve." The man took him to the dining room and let him sit down about six inches from the table and eat until he touched it. When the little fellow had all he could eat he began to think, "John 3:16! I don't know what it means, but it certainly does satisfy a hungry boy."

After supper the man asked the little fellow if he would like to have a bath. Believe it or not, the little boy wanted one! He had not

(Continued on page 6)



The King James Version

By Rev. Bob Shuler, D.D.
Pastor, Trinity Methodist Church, Los Angeles

There was certainly nothing sacred or holy about King James. Nor have I ever claimed that the men who produced the King James translation of the Bible were all saints by nature or by grace. But I do claim, and believe that history will justify the claim, that the King James Version of the Bible is God-approved and supernaturally trustworthy.

First, it is the one enduring Version of the Word of God that has withstood the tests of bombardment and hostile criticism from the hour of its presentation to mankind.

Second, it came into being in an hour of tremendous crisis in Christianity, when the very foundations of God's revelation to man were being tested. There was every reason why the God who had originally given us His Word should preserve it through the process by which the King James Version came about.

Third, the glorious rise of Prot-

estant Christianity and her progress, despite burning stakes and other as brutal persecutions, came hand in hand with the King James Version of Holy Scriptures.

Fourth, there have been published numerous other Versions (most of them interpretations rather than translations), many of them good and useful, but none of them able to displace the King James Version, which is recognized by all Christian scholarship as being an actual translation, rather than an interpretation.

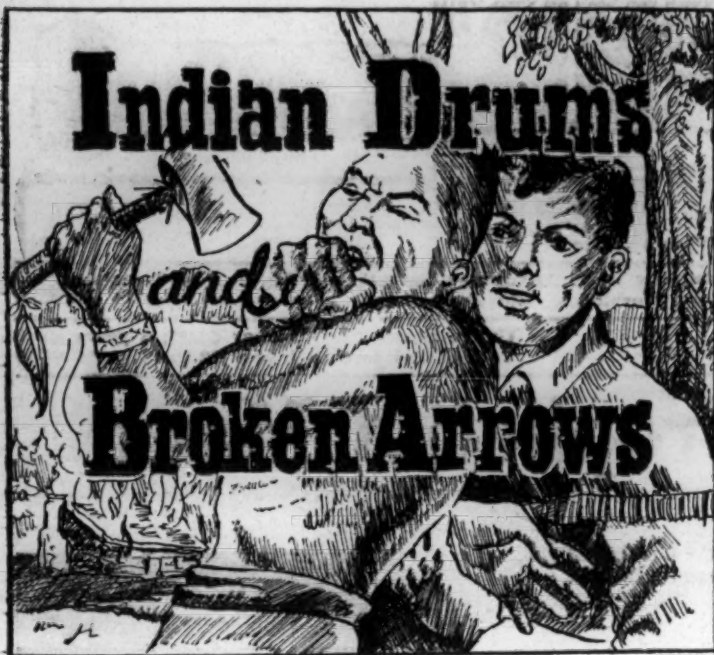
Fifth, the King James Version, in language, in phraseology and in content, rises above the level of all other books ever published. Its sale and circulation over the entire world has never been equalled by any book published. For the last ten years, it has been the best seller on the world's market.

Immediately, the question arises, why try to attempt to displace such a book? If Christianity is satisfied with the King James Version as the very Word of God, why all this high-powered advertising effort (the greatest in history) to set it aside and put another book in its place? Never before, since the world began, has as much money been spent in an effort to popularize a new translation, with the hope that it might transplant the King James Version. This is the first time in all history that a nationally famous advertising firm, supposedly employed by the



Dr. Bob Shuler

(Continued on page 8)



By Craig Massey

THE STORY UP TO DATE: Jeff Lockwood is trying to rescue his friend, Maud Watson, who has been captured by Mohawk Indians in New York State during the Revolutionary War. He has traced the Indians to the banks of Lake Oneida and worked his way to the very edge of the camp. He discovers that there are American traitors traveling with the Indians, and that they plan to sell the girl at Niagara. Finally he sees Maud, and goes boldly into the camp, as if he were one of the Englishmen with them. He is able to follow the small group which starts off with the girl. Can he rescue her?

CHAPTER 18

"Stay Where You Are"

From his lookout far above the Mohawk Village, Jeff watched the Indians celebrate the return of the warriors. At last all was quiet and the great fire went out. He fell asleep until the sun changed the night into dawn. The sky, a gentle blue, gave promise of a cloudless November day.

While he took out the cold uninviting corn and smoked meat from his sack, Jeff's mind filled with thoughts. He knew that no one from the fort could ever trace him to the Indian village, for his tracks were mingled with hundreds of others. Even Carl Ives, who was by far the best scout in the New York territory, couldn't be expected to help.

Yet something had to be done. Maud had to be rescued. Jeff had heard of prisoners being killed when food became scarce. He had heard how the Indians would carry the bloody scalps to the English and sell them for a few dollars a piece. Yes, something had to be done.

In the distance a yellow dog yapped in front of the largest of four, bleak, flimsy bark houses that formed the village. The door, nothing more than a blanket fastened over an opening, was pushed aside. Three squaws shuffled out with their peculiar duck-like gait. One knelt and stirred the charred embers of the fire, another added wood, while the third fanned with

a slab of bark. The fire smoldered, then burst into flame.

Two more squaws joined the three and together they worked about the fire. A large pot sent a tiny cloud of steam into the sharp air. One of the squaws shouted and even from where Jeff sat he could hear her thin voice. Almost immediately five warriors followed by a troop of children of all ages, pushed out of the lodge, rubbing their eyes in the bright light.

Amid a great deal of talking and waving of arms the Indians squatted around the fire, dipping their hands in the pot and licking the food from their fingers.

Jeff watched the action intently, hoping to catch a glimpse of Maud. But there was no sign of her. It seemed to him every living soul in the village was grouped around the warmth of the fire eating breakfast. This troubled him, for if the Indians he had seen with her had not stayed, it would mean leaving his hiding place in daylight in an attempt to pick up the trail.

After the meal was finished the Indians separated, the children to a game of tag, the men to the eastern sunny wall of the biggest lodge, and the women to curing several deer hides stretched on clumsy oval wooden frames. Only one of the squaws remained near the fire. She scooped a portion of

cornmeal mush onto a birch bark plate and disappeared into the smallest lodge.

I hope that means Maud is in there and I hope the food isn't so bad she can't eat it, Jeff thought shifting himself to a more comfortable position, moving slowly so as not to catch the sharp eyes of the Indians. *If I get caught it means my scalp and probably Maud's too.*

The squaw returned to the fire and refilled the birch bark dish and reentered the lodge. *Maud must be hungry,* Jeff supposed, *or perhaps there's more than one captive.*

Jeff studied the village bit by bit in an attempt to figure out how to get to Maud. Besides the four buildings, there was an open shed-like affair where two scrawny horses were tied. Another bark framework appeared to be a place where meat was smoked. Two small lopsided sheds, open on one end, were filled with cornstalks and a third held dried corn still in the husks. Jeff saw one of the squaws go to it and fill a basket with ears.

Suddenly Jeff tensed, a twig cracked off to his left. He flattened himself against the earth and waited. Two Indian boys, about eight years old, were creeping toward him with small bows drawn taut, and arrows resting in position.

At first Jeff thought they had seen him for they worked their way in his direction, but when they stopped and sat down in the sun he knew they had not. But if they continued, they would come upon his pack half concealed under an overhanging stone. Then surely he would be discovered.

Breathless and tense from the possibility, Jeff again found himself talking silently, but earnestly, to the Lord, asking for help.

For twenty minutes the boys squatted in the sun, babbling away in the Mohawk language. He tried to piece together the drift of their conversation, but the guttural sounds were as confusing as the chatter of a bluejay.

A chipmunk scampered over Jeff's motionless feet and darted toward the boys. They saw it and tensed; drawing their bows. Their faces, dark and thin, puckered in earnestness. Suddenly an arrow flew, and with a deadly whine hit the chipmunk square on the nose. With a terrifying shriek the boys leaped upon the dead animal. Only then did Jeff realize the boys were playing a game, a game that ended with the killing of a white man. With shouts of triumph they ran down the slope to the village. A group of children gathered around and cheered as they viewed the dead animal.

The day wore on; the Indian warriors kept shifting themselves to sunny spots as the cooler shadows caught up with them, but they did no work. Jeff supposed it was because they had just returned from war.

The women were constantly busy. Some ground corn while others continued to work on the deer-hides. One young woman tended a baby who was tied on a board and bundled in fur.

Several times during the day the Indian children wandered near Jeff in their game, and each time Jeff prayed and each time they wandered off again, much to his joyful thanksgiving.

No one entered the lodges after breakfast until the sun swung far to the west. It seemed almost like summer, although the trees were leafless and the grass had lost its green.

Jeff noticed the Indian woman, who had taken the food, enter the lodge again. The blanket door moved a bit and the woman emerged. Then another figure stepped out into the sunlight.

"Maud!" Jeff muttered.

She was still wearing her dress, tattered and ripped by the journey through the forest. Her buckskin jacket was ripped on the left sleeve. The squaw led the girl to a hollow grinding stone where they sat down, crosslegged, and took rounded rocks and began to pound a handful of corn thrown in the hollow.

After working the corn into fine meal, Maud stopped and looked about her. Jeff could see the sun reflecting on her honey colored hair when she took it down and

rebraided it while waiting for more corn to be brought to her.

Another woman approached and the girl flashed a smile as some word was spoken. "Thank the Lord," Jeff breathed, when he saw the smile. "At least she isn't being treated badly."

One of the warriors rose to his feet and peered off to the east. Slowly the others followed, standing in their dark brown blankets and apparently listening. One of the yellow dogs began to bark and then another, until the entire pack was barking and snarling.

The Indians made a quick dash for the bark lodge and returned, holding their muskets ready. One shouted to the women and children and they ran toward the woods. Maud was taken with them.

Hopefully Jeff watched, for there appeared to be only the five Mohawks in the entire camp and they looked pitifully weak. Jeff longed to see an American rescue party arrive. But this hope died quickly.

One of the Indians leaped atop the low hanging roof of the lodge, gazing eastward for a few minutes. Then he began to wave his hands to those below, shouting and laughing. The others relaxed, and leaned their muskets against a tree.

A shout brought the women and children from the woods. Maud returned to the hand mill and continued to pound corn into flour.



Jeff saw his father talking to Maud

Jeff saw her brush tears of disappointment from her eyes. She, too, had thought the approaching sounds came from rescuers.

The distant thumping of horses hoofs gave hint of the visitor's arrival. A moment later about thirty white men walked into the clearing. After them at least sixty Indians, Mohawks and Senecas, followed. All of them, white and bronze alike, seemed exhausted. They flopped listlessly in the sun while orders were given to the women to prepare food.

Suddenly a tall dark-haired man caught Jeff's attention. He was moving toward the spot where Maud labored.

Something about the man, even from that distance, made Jeff aware of a strangeness. He studied him as best he might. The unshaven face was half-hidden behind a black beard. The frayed uniform showed plainly it was English.

Jeff's pulse quickened. He grew tense. His thumping heart seemed to fill the air with a booming as loud as tom toms. With a sickening gasp Jeff almost cried out in his despair. That man down there was his father! His father! Jeff felt ill. He had to fight the impulse to leave his hiding place and dash down.

Now his father stooped by Maud and said a few words. Another man walked over, stopped a few seconds, and then wandered off. Again his father talked; it seemed to be a hurried, earnest conversation. Twice Jeff saw Maud glance around at the woods.

After five minutes his father walked away. From where Jeff stared in astonishment he saw Maud rub tears from her eyes with the sleeve of her jacket. Jeff, confused and stunned, tried to work out a course of action. Now he had seen his father with his own eyes and with the enemy; talking with them, and in their uniform, traveling with them. Perhaps he had fired shots that killed or wounded the Americans who were protecting their homes and struggling for freedom. Oh, the sorrow of it all! How could the family circle ever be complete again? How could this be forgotten? Surely the Lord wouldn't let this happen, yet, here it was, just as plain as the sunny day itself.

Several other English soldiers talked to Maud. One went to the village Indians and spoke for a few minutes. Jeff could see one of the Indians shaking his head

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We believe many will be anxious to obtain extra copies of this issue, containing the article by Carl McIntire on Bishop Oxnham. They are available at \$5.00 a hundred, and may be ordered from SWORD OF THE LORD, Wheaton, Illinois.

vigorously in protest over some proposition, perhaps that of buying the girl.

Again Jeff's father talked to Maud. He saw the girl listening as she thudded the round stone down on the corn in the hollow.

Twelve more men and three Indians entered the village that now bustled with confusion and activity. Jeff watched with little interest, thinking only of his father and his apparent treachery. What could Jeff tell his mother and sister? Then there was Captain Snow's bellowing voice that had sneered contempt, and Lumberkin, the scout. Even now Jeff could hear their words, "Samuel Lockwood is a traitor!"

A careless plan popped into Jeff's troubled mind. It had worked once, it might work again. He would tie his pack on his back and walk boldly through the mass of men and hide in the bark house where Maud had spent the night. If it worked, he would free Maud during the night and escape. If he failed, he didn't care. He couldn't go back home anyway, and tell what he had seen.

Four of the men with three Indians went off into the woods to the west, carrying muskets. Twenty minutes later a shot rang out, then another and another. The triumphant shout from those in the village puzzled Jeff until he saw the men return from the woods with two deer. The others crowded about the game and many hands skinned the animals while others brought the meat to the squaws who were working at the fire.

"With all the excitement down there I guess this is as good a time as any to test my plan," Jeff muttered. Leaving the musket underneath the tree, he struck out boldly, circling the edge of the village until he came to where the most people were collected. He stepped out into plain view and watched the skinning of the deer.

"Here, take this over to the squaws," a man shoved a slab of deer meat into his hands. Without a word, Jeff complied with the orders, hoping desperately he wouldn't come face to face with his father.

He had to pass Maud. Her head was bent over, refilling the hollow stone with more whole corn. She glanced up. A gasp came to her lips. She began to struggle to her feet, but Jeff hissed in a low voice, "No, stay where you are. Don't let on you know me."

He passed on, dumping the meat by the fire and striding toward the house Maud had come from. No one paid the slightest attention as he pushed aside the blanket door and slipped through. For a moment he couldn't see anything, for the light was dim. In fact, the only light in the building was a few gleams that passed through the cracks in the bark.

(From the 153-page book, INDIAN DRUMS AND BROKEN ARROWS, which won first prize in Zondervan's \$1,000 Juvenile Christian Fiction Contest. Price, \$2.00. Order form Sword of the Lord Publishers, Wheaton, Illinois.)

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What Is the Gospel?

By late Evangelist J. Wilbur Chapman, D.D.

"For I am not ashamed of the Gospel of Christ."—Rom. 1:16

It has always seemed to me that this text of Scripture shines like a star in the midnight darkness of this chapter, for it has been truly said that not in all the world's history has there ever been given such a marvelous description of sin as the apostle gives in the first chapter of this great Epistle. It is the description of the human heart, and especially of the unregenerate heart. Yet here, in the midst of all the darkness, we find a perfect gem of a statement: "For I am not ashamed of the Gospel of Christ."

The apostle's eyes must have flashed as he dictated it; his face must have flushed; his fingers must have twitched nervously as he realized the power of it. I imagine that he quite understood that it was to be the power to overthrow the influence of culture which was not consecrated, when he said, "I am willing to declare it even in Rome." Rome was then the centre of culture in the known world. He knew that there would be power to overcome prejudice, for he said, "It is the power of God unto the Jews as well as unto the Greek."

Surely he realized that in it there was an influence that would overpower wisdom when it had not been yielded to God.

I question whether there has ever been a stronger statement than this: "I am not ashamed of the gospel of Christ." I think the best reason for the apostle's using the expression is that he knew it was the power that would overcome sin. He knew that by the Gospel story the slave of sin would be set free. He knew that the man blinded with passion would be given freedom. There is music in the very sound of the word, "Gospel." It means "Good news." It is good news to the man who, for years, has been blinded by skepticism.

It is good news for the woman who, for years, has been overtaken with a fault. It is good news for the man who thinks he is hopeless. It is the greatest news the sinning world has ever heard, and the unregenerate man has ever received. "I am not ashamed of the Gospel of Christ."

The text is marvelous in its words. First, take the word "Gospel." Sometimes we hear people say that all a minister needs to do is to preach the simple Gospel. There is no such thing as a simple Gospel. The Gospel is the greatest conception of truth the world has ever heard. The Gospel is the story that makes all the angels in Heaven stand in wonderment. The Gospel is the story that all the saints in Glory will sing about. There is no such thing as a simple Gospel. It is the most wonderful story that we could ever hear.

The next word is this—"Christ." "I am not ashamed of the Gospel of Christ." "Christ" is His anointed name; "Jesus" His earthly name. "Christ"—the name that will make all the saints in glory sing praises unto Him who has redeemed us by His own precious blood.

The next word in the verse that causes us to stop and think is "Power." "For it is the power of God unto salvation to every one that believeth." It is the power of God. Nothing can stand before it, and I care not what may be your condition in sin, nor what may be your position in doubt, if you give this Gospel a fair chance it will break the fetters of sin, and drive away the gloom of doubt.

The next word is "Salvation." "It is the power of God unto salvation." There is a three-fold salvation. In II Corinthians 1:10, we read: "Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us." So that if you should say to me, "Are you saved?" and I should say, "I have been saved," that would be a scriptural answer. And if you should say to me again, "Are you saved?" and I should say, "I am being saved," my reply would still be scriptural. But if you would say to me yet again, "Are you saved?" and I should answer, "I shall be saved," it would be quite as scriptural as my former replies. For I have been saved from the penalty of sin; I am being saved from the power of sin; and I shall one day be saved from the presence of sin. "Salvation" is a marvelous word. Salvation comes because of the death of Jesus and our acceptance of Him. I try to allow no one to go beyond me in giving emphasis to the power of His death. Yet I



Dr. J. Wilbur Chapman

sometimes think we do not sufficiently emphasize His wonderful life. So the Gospel means a great deal more to-day than some would think.

First of all, then—

In His Life He is Our Example

First Peter, 2:21: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example." Have you ever noticed He did not say that He left us a pattern? What is the difference between a pattern and an example? A pattern is a thing that must be reproduced in exactness. An example is that which may be reproduced in spirit. I might not be able to live just as Jesus lived, because He was in the Orient and I am here. But I may be able to live in the spirit of Jesus. And what I am trying to preach is this—that the revival we need is a revival which will teach men how to practice the principles of Jesus in their business, in their homes, in their pleasure. He has left us an example. So that in His living He is a part of the Gospel story.

But that is not all.

In His Death He is Our Redeemer

There are two sentences that I think men ought to realize in these days. This is the first one: "The wages of sin is death." God has never changed that. There is another sentence: "The soul that sinneth it shall die." God has not taken that back either. But there is still another Scripture. "So Christ was once offered." And still again, "Christ died for our sins according to the Scripture." Whenever I find one minimizing sin, I always find him minimizing the atonement. Whenever we find them saying that sin is only a mistake, I find them saying that men may be saved by their strength of character rather than by Calvary. It is only by the death of Jesus that we may be saved. He paid the penalty. He suffered in our stead. He offered Himself for you and for me, and there is no other way to be saved. On the authority of God's Word I make this statement. You can find no other way to be saved than this—an absolute surrender to God in the acceptance of Jesus Christ as a personal Saviour. So, in His living He is our example. In His dying He is our Redeemer.

But that is not all the Gospel.

In His Burial He is Our Scapegoat

In the fourth chapter of Romans, twenty-fifth verse, we read this—"Who was delivered because of our offenses." Then, if you will turn over to Leviticus, you will find the scapegoat of the Old Testament. This is Jewish, of course, but may be used as an illustration. The priest stood with his hands upon the head of the goat, confessing the sins of Israel, and the goat was led away into a land where no man lived, bearing the sins of Israel. If Jesus died for my sin upon Calvary, how does He meet my sins? He becomes my scapegoat, bearing my sins away as far as the east is from the west. Into the depths of the sea they are cast. Behind God's back they are thrown. So that when one comes to me drunken, or impure, or dishonest, I can look him in the face and say, "I have a mighty Saviour. He has answered for your sin on Calvary, and will bear away your sins." In His burial He is my scapegoat.

But that is not all the Gospel.

In His Resurrection He is My Justification

"He was delivered because of our offenses." But read Romans, 4:25 again: "He was raised because of our justification." We have a song we sometimes sing, which is in many ways great, but which is wrong in one particular. We sing, "He tore the bars away, Jesus, my Saviour." It is a picture of His resurrection, but He did nothing of the sort. He did not tear the bars away. Suppose you put a man in prison, and he is in for five years, and three years after his imprisonment he tears the bars away, and escapes. The law can put him back again. But if you put a man in prison, and he serves the full term and comes out, the law cannot put him back again.

Jesus never tore the bars away. The time was up. He had fulfilled the conditions. He had met all the demands of the law, and the stone was rolled away, and He came out answering for my justification. That is the Gospel.

What is justification? Justification means that you stand before God as if you never had sinned. Justification means that your sins are put behind God's back, and forgotten. Justification means that you are before Him with an absolutely clean record. Not in your own thought, possibly, and not always in the judgment of men, possibly, but in the judgment of God. That is justification, and that is the Gospel. In His Resurrection is my hope.

But, let me say, that is not, by any means, all the Gospel.

In His Ascension He is Our Head

If He is the head of the Church, then two things must be true. First, He must direct the Church. Second, we must honor the Head. I am quite sure that the man who attacks the Deity of Jesus, putting Him on the same plane with Confucius and Buddha, puts a barrier in the way of spiritual progress that is absolutely insurmountable. He is the Head of the Church. If He is, then let the Church follow His direction. If my head wills one thing, and my foot does another, there is confusion. I can tell you when cities will be made better, when righteousness will prevail in politics, when the laboring man will receive his just dues, when the capitalist and the merchant will be treated fairly. It will be when we follow the leading of Jesus. In His ascension He is our Head.

I do not wonder St. Paul said, "I am not ashamed of the Gospel of Christ." He knew that it reached down to the lowest and climbed up to the highest.

But that is not all the Gospel.

In His Coming He is Our Hope

In these days, when people's hearts are breaking, in these days when cities are going so far from God, in these days when I see men unjustly treated, in these days when the plans of men fail, I lift my eyes and say, "Oh, Lord Jesus, how long? How long?" When He comes, every wrong of earth will be set right. So, come, Lord Jesus, come quickly!

Some one may say, "Doesn't the belief in the Lord's second coming make you a bit of a fanatic?" In answer, permit me to say that holding to anything will make you a fanatic, if you press it out of proportion.

A friend of mine, a great preacher in Boston, lived out of the city in the summer-time. He used to go away to Boston early in the morning, and he would say to his little children, "I am coming home on the five o'clock train. I want you to meet me." While he was gone in the city, the children would play—as children will—and their frocks would become soiled, and their faces, too, but whenever they knew their father was coming they would hurriedly clean up and hasten to meet him. One day my friend, as he left his home, said, "Children, I am going to the city. I do not know when I shall be coming home, whether it will be at ten o'clock or at noon. I may not be back until six o'clock, or I may not come until tomorrow. You watch for me." And he told me that he did not come back for a week. But the children met

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every train, looking for him; and this kept them clean for a week.

I think this Hope of Jesus' return will change one's living. If I believe that Jesus is coming soon I will not be unscrupulous in my dealing with men. I will not be sinful. I will not be unclean. I will not be impure. I will not be faithless.

In His living He is my Example.

In His dying He is my Redeemer.

In His burial He is my Scapegoat.

In His resurrection He is my Justification.

In His ascension He is my Head.

But in His Coming again He is my Hope. And so may we say, "I am not ashamed of the Gospel of Christ."

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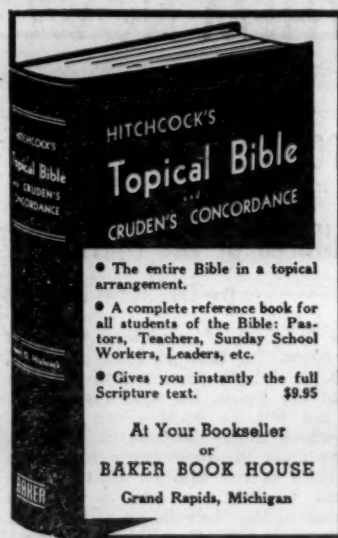
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THE PASTORS, GOD BLESS THEM!

How we thank God for spiritual, Bible-believing, soul-winning pastors. They deserve the love, respect and support of their people and their communities. They are God's good men. Pastors are called of God to their work just as are evangelists. The church needs the ministry of both the pastor and the evangelist. And every evangelist who is worth his salt will love godly pastors, strengthen them and build them up before the people.

Most of the great evangelists served an apprenticeship as pastor. Moody, Torrey, Chapman, Finney, Jonathan Edwards, Sam Jones, all spent some time in the pastorate. So have many living evangelists including Billy Graham, Merv Rosell, Hyman Appel- man, Jesse Hendley. This editor spent several years in the pastorate. Spurgeon, Truett, Paul Rader were pastors throughout their ministries, though great soul winners.

Of course we do not believe that any preacher who is a modernist ought ever to have the support of any Christian anywhere. If a pastor does not believe the Bible, does not strive to live a holy life, does not try to win souls, he is not a true pastor, he ought not to have people listen to him, and he ought not to receive the support of God's people. But we devoutly thank God for thousands of godly pastors in America. We urge Christians to support their pastors with money and prayers and influence and encouragement.

Some of the most unselfish, hard-working, and godly people we have ever known have been pastors. Many such men have worked with small salaries, have given their time to the poor as well as to the rich, have worked long hours, have given beyond their means, have raised godly children in the midst of poverty, have sacrificed and toiled without much reward on earth or much popularity with the people. God bless the Bible-believing, soul-winning pastors!

Pastors, Let Us Work Together

We know what the average good and worthy pastor wants. He wants a community background friendly to the Gospel. He wants a strong conviction for righteousness and against sin among his people. He wants his people and their neighbors to have a reverent attitude toward the Bible and toward Gospel preaching. He wants Christians turned toward soul winning. He wants the Bible plan of salvation to be widely known in his community. In other words, he wants a soil prepared in which the Gospel will take root and in which false cults and heresies and modernism will not have a favorable reception.

We know that THE SWORD OF THE LORD cannot take the place of the pastor. We do not want to displace the pastor, but we want to help him in his blessed work. And if pastors will cooperate with THE SWORD OF THE LORD and help get this Christian weekly, America's foremost revival paper, into the homes of his membership and his community, we know that he will find a greatly-increased interest in the Gospel, a more fertile soil for his Gospel seed. The experience of hundreds of pastors has proven that the same preacher will have better results and grow a strong church, a more spiritual church with more souls saved, more money raised for proper causes, and great spirit of cooperation and fellowship in the church where THE SWORD OF THE LORD is widely spread in the community.

Let me suggest how pastors can help and, we believe, would find it pleasing to God and profitable for their ministry, to help. First, we believe that if pastors believe the Bible and are for soul winning and the great foundation doctrines of Christianity which THE SWORD OF THE LORD promotes, they will do well to promote this Christian weekly from the pulpit. Why not say plainly, "Be sure to read the sermon by _____ in the last SWORD OF THE LORD"? Why not

say, "I read this illustration in THE SWORD OF THE LORD, and I believe it will help you to understand my point . . ."? Why not say, "Every Christian home should have THE SWORD OF THE LORD, with Gospel sermons, with Bible questions answered, with help on soul winning, coming to your home every week"?

Second, we believe that pastors who are out-and-out Bible-believers, out-and-out for the fundamentals of the faith, out-and-out for soul winning, would do well to encourage church members to subscribe. There are any number of convenient ways. Why not write us for free sample copies, announce it from the pulpit and let every family take a free sample? Why not have some godly man or woman sit at a table in the back ready to take subscriptions? Why not pass out subscription envelopes to the people and let them turn them in at the close of the service? Or, let the Women's Missionary Society set out to get subscriptions from every family in the church. Or, appoint some representative, some godly young man or woman who wants to earn some money to go to school and prepare for the Lord's work. Let this agent be announced publicly and urge people to bring him their subscriptions. He may take an agent's commission, if he makes arrangements with us, and if he is willing to work at the matter of getting subscriptions.

I say, there are any number of ways; but why should not pastors take a real stand for THE SWORD OF THE LORD, if the pastor believes what we believe about the great fundamentals of the faith, and if he wants to stir revival fires and wants to win souls? Why should not pastors really want this great Gospel literature in the home of every member of his church? Beyond any shadow of doubt, it will increase soul-winning interest, it will raise the standard of Christian living, it will increase Christian giving, it will bring about greater revivals in the church.

We Suggest Certain Reasons Which Pastors Should Consider

We believe there are several reasons why pastors ought to take it on their hearts to be our partners in spreading THE SWORD OF THE LORD widely, each one in his own church and community.

First, the main reason is a spiritual one. It will do more to get out the Gospel, to revive the saints, to save souls, than can be done for the same money in any other kind of Christian literature in the world, as far as we know. Christians are commanded, "Give attendance to reading" (I Tim. 4:13). Godly, spiritual pastors ought, for spiritual reasons, to want THE SWORD OF THE LORD spread among their members everywhere.

Then we believe it is a solemn duty of pastors to cooperate with THE SWORD OF THE LORD. We have poured out long years of work without a cent of salary. We have lived sacrificially. We have stood in the forefront of the battle against modernism, against worldliness, against false cults. We have constantly fought to bring back the days of great revivals. And thank God for the increasing interest in revival and the increasing results everywhere. God is answering our prayers. We have boldly and continually backed up godly pastors in their fight against sin and worldliness. We have been true to Christ. Bible-believing Christians owe a certain loyalty and cooperation to THE SWORD OF THE LORD for Jesus' sake. All over America pastors have reaped from

our sowing, and they ought not to return evil for good.

I know of a pastor who used to regularly preach sermons he found in THE SWORD OF THE LORD. Yet he would never take a subscription from among his people, nor mention THE SWORD OF THE LORD. He was a fundamentalist—but he was not a loyal friend, he did not stand true to those who stand true for Christ.

I know a seminary president who told me, when he was in the pastorate, that he often found sermon material and helps in THE SWORD OF THE LORD. He even said, "I have preached some of your sermons." Yet he has never sent in a subscription to THE SWORD OF THE LORD. And now that he is in a denominational position, he would fear to let it be known that he was friendly toward this independent, Christ-honoring, revival weekly. All his emphasis now must be upon "denominational causes," and "the cooperative program." He is a good man. He believes the Bible. He has been greatly used of God. But on this matter he did not do right, in my judgment. Those who are for Christ, the Bible, and soul winning ought to stand by those who are for Christ, the Bible and soul winning. In nineteen years of ceaseless toil, of testing, of some persecution, of poverty, and of ceaseless prayer, we have earned the respect, fellowship, and cooperation of Bible-believing Christians who are going down the main line for Christ, the Bible, and soul winning. I believe God will hold it against any pastor who has been blessed by THE SWORD OF THE LORD and yet who is not willing to help spread THE SWORD OF THE LORD and its blessings to other people.

Many pastors feel a need to put their state denominational paper in the church budget and send it to every family in the church. If they do that by conviction, well and good. They feel that Christians should know about the mission work, and educational program of their denomination. And if that mission work and denominational program is true to Christ, it ought to be supported. People ought to know about it. But why should not a pastor be just as much concerned that his people have a great spiritual revival, that they be taught in the Word of God, that they be led to set up family altars, that they be protected from modernism and heresies, with good Christian reading, as that they should know about their denominational program? Why not put THE SWORD OF THE LORD in the church budget too, and send it to every family in the church? That will do more to bring a revival than the denominational paper. It will do more to build people up in the faith, to transform their lives. It will even raise more money for worthy Christian causes. It will develop better pray-ers, better givers, better live-ers, better soul winners!

Is the pastor a hireling, spreading denominational literature only to stay in good favor with denominational leaders? No, we believe that multitudes of godly pastors spread literature only as a matter of conviction and because it is right. Well, then, surely equally strong reasons, or better, should move the pastor to see that THE SWORD OF THE LORD comes into every home in his church, if possible.

We want to cooperate with pastors. We earnestly plead with Bible-believing pastors to cooperate with THE SWORD OF THE LORD and help us to be a blessing to their people.

We suggest that church members take up this matter with their pastor and see what can be done to spread THE SWORD OF THE LORD more widely in their community and in their church membership. Possibly a Bible class, or the missionary society, or a young people's society should take up the matter of securing subscrip-

tions for the whole church membership. Some good Christian may feel called of God to be the agent for THE SWORD OF THE LORD in his church. If so, you should talk with the pastor, gain his permission and cooperation, then write us that you plan to work definitely and continually trying to get subscriptions and ask for instructions and help in that matter.

Hurry! Subscription Rate Goes Up to \$2.50 July 1!

Yes, increasing costs have compelled us to raise the subscription price of THE SWORD OF THE LORD to \$2.50 per year as of July 1. (Canadian and foreign subscriptions will be \$3 per year.) But during May and June we feel that every subscriber ought to have a chance to renew his own subscription for as long as possible and to send subscriptions for neighbors and friends. Therefore, we have made the following low rates in order to get a flood of subscriptions and to give people a chance to subscribe for themselves and others, before the new rate goes in effect.

For one yearly subscription, the price is \$2 a year (\$2.50 per year in Canada and foreign countries).

For two or more subscriptions sent at one time, the rate is \$1.50 per year (\$2 per year in Canada and foreign countries).

For every ten subscriptions sent at this bargain rate, you may have absolutely free a copy of the brand-new book by Editor John R. Rice, *A Know-So Salvation*. There are 8 chapters on salvation, security, and assurance, stirring sermons that God has used to save souls, to convict and save and give certainty to the heart. There are 187 pages. This big book is yours absolutely free with ten yearly subscriptions at \$1.50 per year (\$2 per year in Canada and foreign countries).

These may include either new

or renewal subscriptions. We especially urge every Christian to renew your own subscription for as long as possible, during this special offer. Whenever your subscription is due to expire, we will simply add the full amount of time for which you pay now.

If you cannot send the full ten subscriptions at once, send what you can and ask for a credit slip. Then when you send other subscriptions, you may return the credit slip and get the premium for the ten subscriptions which you may send.

The time is short. Let every Christian do what he can now to subscribe for himself and others. By making a big public offer now, at this low rate, we give everybody a chance to take advantage of the old rate or to save money on a great bargain rate if he sends his own subscription for two years or more, or if he sends subscriptions for others. So send all the subscriptions you can at the rate of \$1.50 per year (in the United States), while this great offer is on. Be sure to mark subscriptions plainly "renewal," or "new," to save us time, to avoid mistakes.

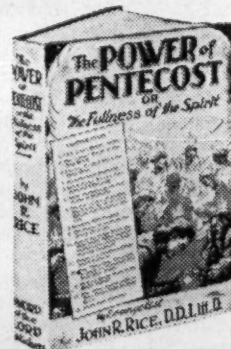
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Dr. Lee Roberson, President, Tennessee Temple College, "In the field of present day religious books 'The Power of Pentecost' stands alone. It should be read and studied by every preacher and Christian worker. It will clear up many difficulties in Bible interpretation on the subject of the Spirit."

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- VI. Bible Terminology for the Power of Pentecost.
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"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I. They Crucified Him!

At times I do not see how they could crucify Him! He came to save them—they crucified Him! He came unto His own—they crucified Him. He loved them—they crucified Him. He healed the sick—they crucified Him. He opened the eyes of the blind—they crucified Him. He raised the dead—they crucified Him. He drove out those who cheated them—they crucified Him. He fed them—they crucified Him. He died for them—they crucified Him.

Again, I can understand how they crucified Him. He said it would be best for the misleading hypocrites to have a millstone placed around their necks and be drowned in the deepest sea—six miles deep—they crucified Him.

He changed their rotten system—they crucified Him. He had His own treasurer—they crucified Him. He gave life, they issued tradition—they crucified Him. He lived for others, they lived for themselves—they crucified Him. He was the Son of God, they were of their father the Devil—they crucified Him. He lived the heavenly life; they lived hellish lives—they crucified Him!

Do you live for Him, or crucify Him afresh?

II.

Workers Together With God

A Colorado layman, a Missouri layman, and an Illinois minister lead the way with \$50 per month EACH—or 50 one dollar monthly units for the Building Fund. Then come staff members, ministers,

More Films To Fit The Bill

By Evangelist Bill Rice,
Associate Editor

Korea—Crossroads of World Destiny

A thrilling on-the-spot film, photographed in full color by missionary leaders and United Nations Correspondent, Fred Jarvis. Actual battle scenes; troops in the front lines, big guns booming, mortar fire! From the battle front the camera takes you to the non-combatants behind the lines—the starving children, the crippled, the aged, the infirmed and what the Gospel of Jesus Christ is doing for them. Wonderful pictures of how the Gospel is being spread and an interview with President Syngman Rhee of South Korea.

This is a vivid and authentic Korean missionary film that may well make missionary history. Rental price is \$15.00 per showing, outright purchase price \$265.

The Street

The true story of a willful and reckless young man who wondered (Continued next column)

laymen, men, women, young people, widows, and others in regularly contributing \$1-\$2-\$3-\$5-\$10 and upward per month for this work of our Lord. Doxology! Others are coming in!

Remember! We have for you a lovely vari-colored pack of stand-up calendar envelopes—nine for 1953. Write for them. Throughout my ministry I have been dealing with offering envelopes, but these are the loveliest I have seen.

III.

Revival continues. Weeks ago I had the privilege of preaching in revival in Florida. God blessed. The revival continues. So says the pastor in words we appreciate as follows:

"Revival time continues to run in Eloise Baptist church after you left us. Souls being claimed by Christ every Sunday. Church workers increasing in faithfulness—great interest being shown in people learning to be soul winners. We are still in midst of revival.

"I'm truly thankful that God sent you here to us. You certainly magnified Christ rather than self.

"By and with God's permission, I look forward to fellowship in presence with you at Lake Louise." (Sword Conference on Revival and Soul Winning, Lake Louise, Toccoa, Georgia, July 6-12).

"Your humble friend in Christ," (Signed) Cecil M. Peacock

IV.

A Graduation

Many young people are graduating this season. I know one eighty-five years of age who graduated, Monday, May 4—into the University of Glory—by His grace through her faith in Him. Many of you wrote her—she got an armful of mail. SWORD OF THE LORD readers "have a heart." Doxology!

Death to her was invited—sweet release from great pain—and to be with Him and loved ones there!

She had one of the greatest spirits I ever saw and I knew her well. She was for years in our home—my mother-in-law, Mrs. Anna Parks.

In the Bible we would have no Ruth without Naomi. We ought to have a day dedicated to Mothers-in-law.

V.

God Blesses

Right from the start God blesses plans for the Master Sword of the Lord Rally in observing the 19th Anniversary of the Sword of the Lord Foundation, on September 28, 1953, at the great Moody Church in Chicago. Sessions are at 2:30 p. m. and 7:30 p. m., with the banquet at 6:30 p. m.

Dr. Bob Jones, Sr., accepted as the featured speaker. Dr. Rice teams up with him. Evangelist Bill Rice accepts as toastmaster. Watch him. If anybody can lasso the cow that jumped over the moon he can. Great messages. Good fellowship. Enjoyable food.

(Continued next column)

Very Exclusive!

Recently I passed by the Chicago Golf Club near Wheaton, and saw the sign, "For members only." This expensive golf club is very exclusive. Most people cannot join it.

Other clubs are exclusive too. People have to work in certain trades or in certain factories to be eligible for membership in certain labor unions. People must be of certain elite social groups to join some clubs. Other clubs, societies, associations require that you have attained certain scholarship, or have been graduated with certain degrees, or that you be a Catholic or a Jew, or a Baptist, or that you have certain financial standing.

But the Sword 100-Subscription Club is exclusive, too. Only the highest type of Christians belong to it.

It does not take much money. Some godly pastors of small

just what his widowed mother gained by her Christian faith—except poverty. He and two other young punks were surprised robbing a store and he managed to escape to Chicago's Skid Row. There, with frozen feet, he found a refuge in the Pacific Garden Mission. The story of his inner struggles, his love for a pretty young mission worker and his final triumphal surrender of himself to the law makes a thrilling, heart-stirring testimony to the power of Christ to save a soul and change a life. A worthy companion to *Out of the Night*. In Color.

The Higher Pardon

The story of a beautiful young bride who bitterly resented the presence of her father-in-law in the home. Try as he would, the father could do nothing to please her—she scorned his birthday gift, rejected every advance of friendship he offered. Finally, crushed and feeling unwanted, the old man left his own home to the young couple and, severely injured in an accident, lost his memory. In this condition he cannot remember his young daughter-in-law, cannot tell her he forgives. She then learns from a friend whose husband's father happily lives with her, of the Higher Pardon. Well done and helpful. One of ten films, each a complete episode in the television series, "This is the Life," produced by the Missouri Synod of the Lutheran Church. Black and white. Rental, \$9.00.

Inspiring singing. Books given away. Two church libraries to be given away. Watch for developments.

VI.

Christ for Wisconsin

A great Christ for Wisconsin meeting was held at Barron. Mr. Dean, Chicago, and Rev. Kingsley of Wisconsin, were leaders of that work directing under His Spirit. These fine brethren had gotten speakers from over the nation. I was there the last two days to witness three times. A great spiritual emphasis, decisions, and dedications were among the spiritual fruits.

I also had good fellowship with Pastor Stairs of First Church.

VII.

New Brunswick, Canada

Leaving Barron, Wisconsin, Mrs. McCall and I headed for Hartland, N. B., Canada, via Sault Ste. Marie. That section of Canada is lovely the full route though highways are not always good. The people are warmhearted and many are spiritual.

The first few days we were mainly at Jacksonville where Rev. Paul Underwood is pastor. He lost an eight year old daughter while we were there—sadness for all of us but Janice was a fine Christian. Doxology! People prayed, visited, and God gave victory—thirty-one decisions, many dedications and one hundred or more renewing their stand on the Lord's side.

I have not seen Christians move with greater ease among a congregation speaking to needy hearts. It was good to be there.

More later about this Canada campaign.

churches are members of it. Some college students are loyal and faithful members. The list includes college presidents, evangelists, farmers, business men and housewives. Everyone of these has simply set out to turn in 100 subscriptions to THE SWORD OF THE LORD in the course of one year.

Some pastors take sample copies of THE SWORD OF THE LORD, pass them out in their congregations, and ask people to subscribe. Nearly any pastor has enough Christian influence to bless 100 homes with THE SWORD OF THE LORD in a year's time, getting people to pay for their own subscriptions or for subscriptions for others. Some people pay for two subscriptions a week, which is a small amount; but in a year's time they can pay for 100 that way, and bless a whole community! One farmer sent subscriptions for all the Methodist preachers in his state. One building contractor sent subscriptions for every home in his small Pennsylvania city. One ministerial student sent THE SWORD OF THE LORD to 500 preachers of his denomination. A number of pastors have simply set out to send THE SWORD OF THE LORD personally to a certain number of families every week until their entire church membership and community have been covered with THE SWORD OF THE LORD. What wonderful blessings have been reported through that kind of godly missionary work done by pastors and through sacrificial giving, backed up by earnest prayer!

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Evangelist John R. Rice,
Editor, THE SWORD OF THE LORD
Wheaton, Illinois
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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Sword EVANGELIST KENNETH CHAPMAN has just completed a revival with Rev. J. C. Ickes and the Laurel Hill Gospel Tabernacle of Jennerstown, Pennsylvania. There were 18 conversions and 3 rededications in this meeting.

EVANGELIST PHIL SHULER, 7424 Dalton Street, Los Angeles, California, had wonderful results in a two-week campaign he held in the Murdo (South Dakota) Methodist Church, April 1 to 12. There were 51 first-time decisions for Christ, along with 16 rededications, recorded. Mr. Harold R. Thune, Chairman of the Board, sends this report along with commendation for the preaching of Evangelist Shuler.

Sword EVANGELIST EDDIE WAGNER and singer Jim Stoutenborough have just completed a revival campaign with the First Baptist Church of North Little Rock, Arkansas. There were 34 conversions, 103 rededications, 65 families to begin a family altar in the home and 95 who promised to tithe.

EVANGELIST DEL FEHSENFELD, 4521 Jarboe, Kansas City Missouri, was highly commended by Rev. Joseph G. Ange, pastor of the Edgemont Free Will Baptist Church, Durham, North Carolina. The pastor reports on a two-week revival held in his church: "... There were 68 who met the Lord Jesus as their personal Saviour; there were 89 who rededicated their lives to the Lord. ... The outward, visible results were just a small part of the great ministry of Brother Fehsenfeld while he was with us. ..."

Word comes that the editor's friend, **DR. LELAND WANG**, Chinese Christian leader, was the speaker in Melbourne Town Hall,

Australia, to a capacity crowd on February 21. Some 30 people came to Christ.

EVANGELIST BILL PIPER, 122 Bradley Boulevard, Greenville, South Carolina, writes telling of God's blessing on his last two campaigns. In these two meetings, 126 people turned to Christ, while several hundred made Christian decisions. The first meeting was held in the First Baptist Church, York, Pennsylvania. Radio and television interviews, along with an extensive advertising program, gave the meetings good publicity. Elmwood Baptist Church, Elmira Heights, New York, was the scene of the second revival. In this campaign, 78 souls came to Christ for salvation.

Youth EVANGELIST FREDDIE GAGE, had successful revival services with the First Baptist Church, Highlands, Texas, April 19-26. Jimmy Snellen of Dallas led the singing. Pastor V. C. Kuester calls it "the most talked about revival in the history of First Baptist Church." There were many dedications and people promised to establish family altar in twenty homes. There was a great deal of witnessing among young people, and the evangelist spoke in the high school, with many hands raised for prayer for salvation. In the Beckley Heights Baptist Church, Dallas, Texas, the Lord blessed with many decisions among the Christians. Rev. B. H. Tucker is the pastor.

EVANGELIST MERV ROSELL was in Atlanta, Ga., in city wide services in the City Auditorium and telephoned this morning telling the editor of a good start. Rosell and party go next to Longview, Texas where the protestant churches are nearly all united to back the great soul-saving campaign.

Password to Glory

(Continued from page 1)

had a bath in a long time. The man took him to a clean bathroom and got the water ready for him. When he had had his bath he looked at himself and said, "John 3:16! I don't know what it means, but it certainly makes a dirty boy clean." The man took him to his room and taught him to say the little prayer that many of us learned to pray at Mother's knee:

*Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.*

*If I should die before I wake,
I pray Thee, Lord, my soul to take.*

This I ask for Jesus' sake.

The little fellow got in the bed and looked up into the dark of the room. Just before he fell asleep he said, "John 3:16! I don't know what it means but it certainly does rest a tired boy."

Meaning of Password

The next morning after the little boy had his breakfast and before he went out to work the man taught him the meaning of John 3:16. He said, "Son, do you know what John 3:16 is?"

The little boy said, "No, sir."

"Why," he said, "John 3:16 is a verse from the Bible, which is the Word of God. This verse says, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

"You know, that is just like God. When He loves, He loves the whole world; and when He gives, He gives the best thing He has. He gave His Son. Jesus was His only begotten Son, born of a virgin, the Son of God and the Son of Mary, the virgin. When God gave His Son, He gave Him to die on a cross, for Jesus took all of our sins upon Himself and died to pay the just penalty for them. You see,

"The wages of sin is death" (Rom. 6:23), but John 3:16 says that 'whosoever believeth in' Jesus shall not perish. That means you will not have to die spiritually; you will not have to suffer eternal separation from God in Hell if you will trust Jesus. It means that you will have everlasting life and a home in Heaven."

The little boy trusted Jesus and left the "John 3:16 House" a child of God. The man who told the story to my friend said, "I know that story is true because I am the fellow who was that little boy and I have found all through my life that, sure enough, the Christ of John 3:16 has done those things for me."

The Warmth of Love

Jesus can make "a cold boy warm." He can bring the warmth of His love into the heart that is cold and bitter and cause it to glow with the presence of His own blessed Spirit.

*Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.*

Jesus can create charity in the selfish soul and set it burning with His own compassion. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). Someone has said, "The whole world is dying for a little bit of love." It need not, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Years ago in Chicago an old drunkard staggered into a building where Dwight L. Moody stood preaching. He looked on the wall behind the great preacher and read on a sign the words, "God is Love." He said, "That ain't

Noteworthy NEWS Notes

Korean Soldiers Accept Gospel

You don't need motion pictures, snappy choruses or a brightly lighted auditorium to get Korean soldiers to a gospel meeting. To them the gospel is really news—good news. They crowd into stuffy quonset huts, stand in windy fields, sit on cold hillsides to listen to someone tell the old, old story of salvation.

They listen—and they respond. Pocket Testament League evangelist Don Robertson reports: "2,000 men in the 2nd ROK Replacement Battalion, with full combat packs, sat on the cold ground as we preached from the Gospel. We told them of a Saviour worth dying for and a Lord worth living for. We explained fully what it means to be a Christian. Then we gave an invitation. Like one man they raised their hands."

This is not an isolated example. It occurs again and again in army camps and hospitals. PTL evangelists report, "The burden of the fighting in Korea is resting more and more with the ROK troops. It's a tremendous privilege and responsibility to speak to these soldiers who may soon be facing death."

"Follow-up" work among new converts is the most difficult task of all. You can't follow a soldier to a battle-front fox hole to pay a pastoral call and give him spiritual help. But PTL workers do their best to keep in touch with the men who have shown an interest. After the services, the men are urged to read the Gospels distributed to them and to write for additional literature.

Oriental Missionary Society to Open New Seminary in Madras, South India

The Oriental Missionary Society is opening a new Bible Seminary in Madras City, South India on July 1st. Suitable quarters have been secured and a faculty has

true. He don't love me. Nobody loves me. I'm a drunkard and a bum." He got up and staggered down the street, but those words kept burning in his mind, "God is love, God is love." Finally, he went back into the service and when the crowd was dismissed he remained in his seat weeping. Mr. Moody went to him and said, "Was it something I said that touched your heart?" He said, "No, sir. I read that sign, 'God is Love.' Is that true? Does God love me?" Mr. Moody answered, "He loved you enough to die for you." "Then," said the bum, "I will live for Him."

Stronger than Parental Love

There is no earthly love stronger than parental love, the love of a father, or mother for a child. David said, "When my father and my mother forsake me, then the Lord will take me up" (Psa. 27:10). A father in Georgia once said, "I used to sit by the side of the mother of my two boys when they were away at college, the most dangerous period in the life of American boys, and listen to her remarks. One night she talked so late I decided to stay awake and catch the last words of this mother before she went to sleep." Then after they had gone to bed, just before her heavy breathing told him she was asleep, she said, "I wonder if the boys are all right tonight." The next morning when the light streamed through the blinds telling him to arise, his wife said, "I have just been dreaming about the boys. I hope they are well."

How wicked must be the heart of a boy who could spurn the love of a mother like that! Still more wicked is the heart of one who could spurn the love of God, for stronger than the love of a mother for her sons is the love of God for a poor, lost, ruined and wayward sinner. Yet sinners trample His love under their feet and He

(Continued on page 7)

been arranged for. Rev. Garnett Phillippe, Director of The Oriental Missionary Society work in South India, will be the Principal of the New Bible Seminary. The school will be an Anglo-Tamil school and students are going to be accepted from various language areas in South India.

Madras has been the hub of the Christian community in South India for a number of years, and there are large numbers of Christian youth who are eager to prepare for full-time Christian service.

Other missionaries will be sent out from the States soon to join the staff of the Madras Bible Seminary.

Archaeological Expedition

An archaeological expedition by Dr. Joseph Free, professor of archaeology at Wheaton college, Wheaton, Illinois, has begun the excavation of the ancient city of Dothan, 60 miles north of Jeru-

salem in Arab Palestine. This site is referred to in the Bible as the place where Joseph was sold by his brothers about 1800 B.C., and is mentioned later as the city surrounded by the armies of Syria in their attempt to capture the prophet Elisha about 850 B.C.

The excavation staff of eight Americans and 35 Palestinian workmen have recovered evidence of a great "Early Bronze Age" city (3000 to 2000 B.C.), as well as indications of a later "Middle Bronze" and "Iron Age" city paralleling the days of Joseph and Elisha. The first four weeks of digging brought forth over 60,000 potsherds and some 175 objects, as well as the walls of the ancient city.

Dr. and Mrs. Free headed the Fifth Annual Wheaton College Bible Lands tour last February 18, and remained in Palestine for their excavation assignment. On June 24 of this summer, Wheaton college will run a summer trip to the Holy Land. Dr. V. Raymond Edman, president of the college, will be the leader.

Wheaton college is located 25 miles west of Chicago. It is a liberal arts and sciences college, co-educational and with a distinct Christian emphasis in all of its activities. Enrollment this year is nearly 1700 students from 46 states and 38 foreign countries.

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AMERICAN TRACT SOCIETY

Henry G. Perry, Executive Secretary, 21 West 46th Street, New York 36, N. Y.

Dr. Bob Jones Says:

I was deeply touched by something that happened to me just a few days ago. We have so many wonderful Christian young people in our school. I am amazed day by day at the spiritual vision and spiritual understanding that these young people have in this day of such superficial spiritual thinking. This is the story:

A young lady who has been with us for four years and who is graduating in just a few days met me in the hall of the administration building and said, "Dr. Bob, I have a little check here for the Student Loan Endowment and Missionary Fund." The check was for \$200, and I noticed that this young lady had signed the check personally. "Can you afford to give this money to the Student Loan Endowment and Missionary Fund?" I asked. She said, "Yes Dr. Bob. I will tell you the story. I have this much money left over above what I needed for four years here in school, and I do not know anywhere I could put the money where it would do quite so much good; so I want you to put it in the Student Loan Endowment and Missionary Fund." I said, "Well, don't you think you had better keep some of it for yourself?" She said, "No, I have been doing some part-time work in the office while I have been going to school, and I am coming back next year as a full-time office worker, and I won't need this \$200. I will have a place to live and enough to live on." I thank God from the depth of my heart for the wonderful loyal co-operation from so many of our own graduates and from our students here on the campus. Sometimes as we Christian people go along through the world, we get a feeling that the road is a little rough; and it is rough; but God does so many wonderful things for us. He puts us in contact sometimes with friends that we did not even know we had. Both my son, Bob, and I find over the country people that say to us, "We have been praying for you and Bob Jones University for years." Former students send us money from all parts of the

world and say, "Use this to help somebody else. I want to keep on having a part in the work of Bob Jones University." The folks here on the inside of this University organization, as far as we know, have always been loyal and co-operative. We have had a few employees that we have had to let go because they were not loyal, but I do not remember anybody who has been on the inside of the organization and who knows all about how things are carried on that ever double crossed this institution or went out into the world to be disloyal. There is something overpowering about the communications and letters and contacts we folks on the inside know about. If you people who read this communication could know what we know and feel what we feel here, you would understand why we keep on keeping on carrying a burden that sometimes gets very heavy. We are again asking you to pray that God will help all of us executives and all of our crowd here to stay faithful to the trust committed to us. Pray that we may have wisdom under all circumstances to do just what God would have us to do. While you are praying for us and for Bob Jones University, ask God if He wouldn't like to have you share in the Student Loan Endowment Fund; and if you believe the Lord would like to have you send some money to help us with this Fund, then send it. The Lord knows what you can do, and He knows what you ought to do. We do not ask anybody to send any financial contribution to Bob Jones University unless he or she sincerely feels that this is what God would like to have done. We thank all of you who have helped us so far, and we have faith to believe you will keep on helping us in our effort to help young people who cannot pay all of their expenses and also help us in getting money to the mission field for the spread of the Gospel. Thank you and God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)

Password to Glory

(Continued from page 6)

keeps on loving them. What could be the fate of the sinner who continues to spurn the love of God but everlasting punishment?

Jesus Satisfies

Jesus can "satisfy a hungry boy."

*Friends all around me
Are trying to find
What the heart yearns for
By sin undermined.
I have the secret.
I know where 'tis found.
Only true pleasures
In Jesus abound.
Jesus is all this
Poor world needs today.
Blindly they strive
For sin darkens their way.
O, to pull back the grim
Curtains of night,
One look at Jesus
And all would be light.*

Jesus is all the world needs. And He is all you need, hungry-hearted friend. God made your soul and He made it so that it cannot possibly be satisfied without Himself. There are psychological laws established by Almighty God making it absolutely impossible to be truly happy without Jesus Christ. People try to satisfy their hungry

souls on worldly pleasures, vain glory, and material possessions. These are unsavory substitutes for the bountiful provisions God offers to all who are willing to "come and dine."

Worldly Pleasures Cannot Satisfy

Worldly pleasure does not bring satisfaction to any life. You cannot satisfy the flesh. Feed the flesh and you increase the appetite. Passing through a national park recently I saw signs everywhere, "Do not feed the Bears." The trouble with feeding bears is that they get unreasonable. Give a bear that sandwich you had left from your picnic lunch, then if you have nothing else left he wants you. Feed the flesh and it wants more and more and more until the very soul is aflame with the passions of Hell.

Worldly Applause Cannot Satisfy

Vain glory cannot satisfy. Oh, how the Devil appeals through pride! "Ye shall be as gods" (Gen. 3:5). "Cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Matt. 4:6). The applause of this godless world will not bring satisfaction. It is cheap, and tawdry, and vain. It is too short-lived to satisfy an immortal soul.

Material Possessions Cannot Satisfy Every Longing

Material things cannot satisfy your life. The wag was not so silly who said, "If you had the whole world, you would want the moon fenced in for a potato patch." Only those who have learned to lay up treasures in Heaven "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20) have learned to properly evaluate material things. You who have never fed upon that "bread which cometh down from Heaven" are surely hungry. "O taste and see that the Lord is good" (Ps. 34:8).

Every Longing Fulfilled in Him

You have no need that He cannot fill. Are you lonely? Tell Jesus about it. He knows what it means to be lonely. All through His earthly life He was lonely. "He went up in a mountain apart to pray; and when the evening was come, he was there alone" (Matt. 14:23). "It was alone the Savior prayed in dark Gethsemane." On the cross He cried in the extreme loneliness of a soul banished from God, "Why hast thou forsaken

me?" (Matt. 27:46). He understands. He will fill your life with His presence and drive your loneliness away. Are you bereaved? Do you not remember how He wept at the grave of Lazarus? He has a balm for your aching heart.

Are you persecuted? He was more unjustly persecuted than any one that ever lived; and He can teach you through it all to "rejoice, and be exceeding glad" (Matt. 5:12).

Are you in pain? Remember how He suffered on the cross and find comfort in His words: "Neither shall there be any more pain" (Rev. 21:4). Every need of the soul you will find in Jesus.

Lasting Quality of Satisfaction in Him

*Because of Calvary, today I have found peace
A peace long sought in worldly paths of sin;
A peace that slipped elusive through enchanted ways,
And vanished ere I gained an entrance in.*

*Because of Calvary, today I have found joy,
A joy that will not tarnish or grow dim;
A joy that will not perish in the using,
But constant, radiant, glows as some bright gem.*

*Because of Calvary, today I have found hope,
A "Blessed Hope" that brightens all my way;
A hope to which I cling steadfast, secure,
That I shall see my Lord some glorious day!*

*Because of Calvary, because of Calvary
May this thought shape my life beyond today,
That He who died eternal life to give
Is now to me the Truth, the Life, the Way.*

*Because of Calvary, oh, Lord, no longer I delay;
Because of all Thy love has done for me,
Today I yield my life, my love, my all,
Thine evermore, because of Calvary.*

It is Jesus you need, my friend. Let Him come into your heart just now.

Need of Cleansing From Sin

Does your soul need cleansing? Jesus can make "a dirty boy clean." If you have not come to Jesus, you do need cleansing indeed. The soul gets dirty much easier than the body. Not one evil thought can nestle in your mind without soiling your soul. Not one evil deed can you perform without besmirching your soul. Not one false or profane or unkind word can you utter without defiling your soul. Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11).

A whole lifetime filled with wicked thoughts, sinful deeds and evil words has left your soul black, filthy, and putrid. Tonight you are brought face to face with the issue as to whether your soul needs cleansing. Does it need cleansing? Yes, the best of us in the eyes of a holy God is dirty. You may be an upright, moral man or a pure, sweet, refined, elegant, modest, virtuous, cultured woman, but if you are without Jesus Christ you sit there tonight filthy, and vile, and offensive to Almighty God. Your soul sends up a stench to high heaven.

Hear what God said to the children of Judah, "When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: Yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve



THERE ARE TOO MANY FATHERS WHO WILL TIE UP THE DOG AT NIGHT AND LET THE BOY RUN LOOSE.

EVANGELIST

Mervin Rosell

presents
**THIS WEEK'S
ILLUSTRATIONS
and
QUOTES**

First Things First

When Millet, the great artist, was about to depart from his home for Paris where he was to become a pupil of Delaroche, his pious old grandmother said to him, "I would rather see you dead than unfaithful to God's commands."

When he was just becoming famous as a painter, she visited him again and as she left reminded him, "Remember, son, that you were a Christian before you were a painter."

With these words ringing in his ears, Millet produced his great masterpiece, "Angelus."

—Sunday

"THE MOTHER'S HEART IS THE CHILD'S SCHOOLROOM."

—Henry Ward Beecher

Right Close By

The weary little boy climbed up to a seat beside his "new father" on the old wagon. He had just left the train that had brought him long aching miles from a little home that had seen much sorrow these last days. Mother had been quietly taken from the arms of her only wee lad and from the hushed home to be gently placed beside the father in the cemetery on the slope outside the village. Friends had explained so inadequately how "Daddy and Mother had gone to heaven" and that the boy was to have a "grand train ride to a new Daddy." Now, here he was sitting high on a wagon and looking into the kindly eyes of his adopted parent as they rode toward the boy's new home. The child sat so quietly that the new father, watching tenderly, noted that the lad was preoccupied and had a strange habit of slipping his hand into his shirt. "Why do you look off in the distance, Son, and move your hand so strangely within your shirt? I'm going to try to fill your Daddy's place, laddie boy, and I want you to tell all your troubles and problems. You will tell me all about it, won't you, Son?" The boy came reluctantly from his thoughts and began to explain, "You know, Mister-er Daddy, before they took Mother away, I cut a piece from her dress and hid it in my shirt and now when I'm lonely I like to slip my hand in my shirt and feel of Mother's dress 'cause then 'most seems if Mother were right close by me."

Have you ever been aware of this old world and lonesome for Heaven? Slip your hand over the BOOK and hold its truths close to your heart and you will say, "Most seems that my Lord is right close by." YEA, "CHRIST IN YOU, THE HOPE OF GLORY." (Col. 1:27). Satisfying sufficiency!

—Mervin Rosell

(These illustrations are chosen from Dr. Mervin Rosell's new book, DRIFTWOOD—gathered for you who want to build a house of TRUTH—with clean sea-washed boards of logic and illustrations. Price, paper binding, \$1.00. Sword of the Lord Publishers, Wheaton, Illinois.)

the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:12-18).

Jesus Can Make a Sinner Clean

I shall never forget the conviction I saw written on the face of a young woman who sat in a service one night. I knew she had been in deep sin. In spite of the hard, brazen marks of dissipation and the sophisticated air she tried to assume, as I preached the Gospel her countenance changed. She looked like the incarnation of agony, and I knew that it was not physical, but rather the agony of a soul under deep conviction for sin. When I gave the invitation she came forward and with floods of tears and convulsive sobs told us that she was a woman of the streets, and asked, "Is there any hope for me?"

I said, "I do not care how sinful you have been, if you really trust the Lord Jesus Christ tonight you can leave this service as pure in God's sight as if you had never sinned in all your life."

Immediately that miserable, wretched face streaked with tears began to shine with the joy of salvation. That dirty soul was made clean for "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The young woman left the service clothed in a robe of righteousness, with a song in her heart and a new nature in her soul. A few months later she was married to a young man whose life had been equally as sordid and sinful, but who had come to the same Cleansing Fount of life she found (Continued on page 8)

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Jonah Fleeing from the Presence of the Lord

The King James Version

(Continued from page 1)

Brewers of America, has undertaken to popularize a translation of the Bible. Why? Think of the Brewers and the National Council of Churches fraternizing!

There is no question that the King James Version is accepted by orthodox Christianity. Many other helpful and illuminating versions, or interpretations, have appeared and rendered valuable service, but none have even attempted to take the place of the King James Version with orthodox Christian leaders. Those who still teach and preach sound doctrine are supporters of the King James

Version of the Bible. Then why these thousands of mass meetings and celebrations in an effort to introduce a substitute?

There is undoubtedly a reason. Protestant Christianity is today divided, hopelessly divided. The division is right at the point I have been discussing. There are those who believe the Word of God to be the Word of God. They stand staunchly by the King James Version. There are others who believe that the Bible contains the word or revelation of God, often incorrectly stated, together with much

(Continued next column)

Password to Glory

(Continued from page 7)

that night and now they have a lovely Christian home. Yes, the Christ of John 3:16 can make a dirty boy, a dirty girl or a dirty man or woman clean.

Rest for the Weary

Jesus can "rest a tired boy." "Are you weary? Are you heavy laden? Tell it to Jesus." Indeed, Jesus Christ is the Christian's Sabbath. He helps us bear our burdens in this life and He promises eternal rest in Heaven. "There remaineth therefore a rest to the people of God" (Heb. 4:9). In this life He gives rest. People come home from vacations and say, "We were busier while we were away than we usually are, but we feel refreshed and rested. What we needed to give us rest was something to relax us." Friend, there is no relaxation so sweet as that which comes by casting your care upon Jesus and knowing that "He careth for you." Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29).

Just think of the great God of the universe, the Creator of all things, talking of His "yoke." Oh, the humility of Jesus! There is nothing so meek as an old ox going across the barn lot to place his neck in a yoke. Jesus used such a figure for Himself. "Take my yoke upon you." "My yoke!" Oxen wear yokes. A yoke is made for two oxen and placed around their necks to make it possible for them to pull a load. In other words, Jesus said, "Come on, put your neck in My yoke and I will put My neck here in the other side and we will pull together." No wonder He said, "My yoke is easy" (Matt. 11:30). He does the pulling!

Sometimes people ask me how I can stand the terrific strain of a constant evangelistic program. Christ is my "yoke fellow" and the "yoke is easy," the "burden light." There is strength and peace and refreshing, and rest in Jesus.

Eternal Rest

He will give us rest in the life to come. I have never thought of Heaven as a place to sit down and do nothing. The rest we find in Jesus here is not in a cessation of labor, but in fellowship with Him. Thus will it be in the hereafter. Heaven is a place of glorious activity but there we will find rest. We will have rest from the sorrows and pains and cares, and burdensome toil that wears us down in this life. There will be rest from tribulation and persecution and temptation and war and strife and every curse of sin. We will sit at the pierced feet of the blessed Jesus and rest by the river that flows from the throne of God. All of this is found through the Christ of John 3:16. Jesus Christ, the Word who "was God," the Word who "became flesh and dwelt among us" is the password to all the glorious benefits of the Grace of God.

Jesus, the Word of God

I used to wonder why John called Jesus "the Word of God" (Rev. 19:13). The Bible is the Word of God. Somebody explained that a word is a vehicle of thought and that Jesus Christ expressed God's thoughts to man, and that the Bible also expressed the thoughts of God. This did not

quite satisfy my inquiring mind until one day it dawned upon me that the Bible is the written Revelation of God, and that Jesus is the living Revelation of God. Jesus is the Bible living. He is the central theme of the Bible from Genesis to Revelation. Every passage which does not reveal Him sheds light on some passage which does reveal Him. Every part of the Bible which is not a signboard pointing to Jesus is a support holding up the signboard which does point to Jesus, the divine Logos, the Revelation of God.

Revelation Not Reason

Knowledge of God does not come through reason. Man does not go up to Heaven to get acquainted with God. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). If man gets acquainted with God it will be through revelation, not through reason. Our only approach to the "throne of grace" is through Jesus, who is "touched with the feeling of our infirmities" (Heb. 4:15). He is the Password to Glory.

Password to Heaven

I heard the late Dr. W. E. Biedervolf tell of a man who dreamed that he stood at one of the twelve gates of pearl as people sought to enter. Of course, people do not knock to get into Heaven, but this was a dream and one true to the Gospel. A man came and knocked and a voice on the inside said, "Who is there?" The man gave his name and said, "I am a good moral man. I have been a good neighbor, have worked hard and minded my own business. I have done my part in civic and moral reforms, have paid my debts and lived an honest life. I want to get into Heaven." The voice on the inside said, "Depart from me . . . I never knew you."

Another man came and knocked. "Who is there?" asked the voice. The second man gave his name and said, "I am a humanitarian. I have always been kind to others. I have given to charitable causes. I have been considerate of others." "What is the password?" "Charity!" said the man. "Depart from me . . . I never knew you."

A third man came and knocked. "Who is there?" inquired the Lord. The man gave his name and said, "I have been a very religious man. I have attended church regularly and have served on the official board." "What is the password?" "Religion!" said the man. "Depart from me . . . I never knew you."

There came then a fourth man and knocked. The Voice on the inside said, "Who is there?" The man answered, "Just a poor, faltering, stumbling man." "What is the password?" asked the Lord. "The Lord Jesus Christ," said the man. "In my hand no price I bring, simply to thy cross I cling." "Open the gate and let him in!" cried the Voice.

Christ the Only Way

My friends, the only way into Heaven is through the Lord Jesus Christ, the Saviour of John 3:16. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Will you believe on Him tonight? Trust Him as your Saviour now!

extraneous matter. This latter class also believes that the King James Version is wrong on certain affirmations therein contained. And there lies the tragic reason why thousands want a substitute for the King James Version.

We call this second class of theologians, Modernists or Liberals. They want a Bible that is not dogmatic and positive on the Virgin Birth and Deity of Jesus. They want a Bible that is not authoritative on the Deity of Christ, but that will justify liberal interpretations. They want a Bible that admits of some leeway on the miracles recorded both in the Old and New Testament. The King James Version certainly does not. They want a Bible that will not force them to stultify their very souls before their congregations by being forced to affirm the Blood Atonement, especially the substitutionary Atonement. The King James Version gives them little room for evasion, much less for denial. They want a Bible that will supply some kind of way out of their horrible plight about Easter time. The King James Version declared that Christ rose bodily from the dead. They certainly want a Bible that will afford some way of escape when it comes to the Second Coming of Jesus, the most spoken of event in the King James New Testament.

What's more, these liberal brethren want a Bible that will justify them in their social, economic, political and racial "Kingdom of God," with its automatic "Fatherhood of God and Brother-

hood of man" preaching, so necessary to this One-World-One-Church that they propose to build. The King James Version makes this new plan of the National Council of Churches very difficult indeed. The King James Version clearly teaches that the only way to enter the family of God is by the New Birth. This is most disheartening for the liberals. It goes further and declares that the Kingdom of God is within, a spiritual Kingdom, and that the setting up of a glorious Kingdom in which we will have a New World and ideal conditions of every character, awaits the return of our Lord. Again, such snatching of the laurels from the brows of our liberal leaders, who now propose to make the world over, would seem almost brutal.

Sad as it may sound, the New Revised Version falls far short of hopes and expectations on the part of our liberal brethren. The opening sale was phenomenal. The advertising program was all that money could buy and brains could stimulate. But the book itself was a disappointment to many. As one of the translators said, "The original manuscripts at our disposal justified most of the King James translation, especially as those documents referred to doctrine." The translators were able to put a question mark over the Virgin Birth of Jesus (Isaiah 7:14). Their gratuitous effort was of doubtful value, for they concede that the King James Version was correctly translated, though they prefer their own. They also, by juggling pronouns, were able to help out

the Liberal cause just a bit by casting some indirect doubt on the Deity of Christ. They were not able to do much with the blood or pull the hill, Calvary, down to the level of other little mountains about. They did get in a sly pass or two but of little real value to liberalism. This was true of the bodily resurrection of Jesus and of His Second Coming.

The translators of the New Bible do claim that they were justified in putting a flock of quotation marks about passages, showing that they were taken from contemporary sources. That would remove those passages from the category of direct revelations and subordinate them to the realm of folk-lore, fable and the like. The claim is also made that in their New Bible, they cure many minor mistakes of Scriptures, simplify the wording and thus bring the book down to the level of the ordinary reader.

In other words, they did all they could do, without bringing about open war and they have come very near to that. The translators are very smart men. They have known all the time that the Bible would have to be whittled down very gradually. It can not be made into a Liberal Bible overnight. The process must be not only very gradual, much like the cigarette people were forced to proceed in order to introduce the "fag" to decent American womanhood. Some things simply can't be done at once. It will possibly take a half dozen revisions and a hundred years of slow

(Continued on page 9)

They promise, "For better or for worse"

Help Them Make It "FOR BETTER"



On a warm June evening, the windows of the little church down the road are gleaming in candlelight. A soft wind stirs the flame, and drifts new fragrance through the hushed, expectant people. The bride's mother is tearful. Her father stands alone, a little desolate, having just given away one of his dearest possessions. A man and his wife-to-be stand before God and men, to wed each other for better . . . or for worse.

Which will it be—better or worse? They want and expect their marriage to be heaven on earth. But such homes are not guaranteed by the vows so solemnly pledged tonight. They are molded by daily, meticulous attention to the standards God has laid down.

The real tragedy lies in the fact that this man and woman may not know the instructions God has given for a happy, Christ-like home. Would you help them, if you could? No doubt you know someone who is being married this lovely month of weddings. Why not give them Dr. Rice's book on The Home to help them establish the kind of home they really want?

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Bishop Oxnam, Prophet of Marx

(Continued from page 1)

Missions and Church Extension of The Methodist Church, Bishop Oxnam, on May 29, 1947, addressed a letter to every Methodist minister and enclosed with it a copy of a communist book, with the recommendation, "As a Methodist minister you and your people are having increasing influence in shaping public opinion in the nation. We are of the opinion that Jerome Davis's recent book entitled *Behind Soviet Power* makes a substantial contribution to understanding of Russia." In the chapter, "The Future of Religion in Russia," we read:

"Bolshevism is commonly pictured as the antithesis of Christianity. Yet Hewlett Johnson, Dean of Canterbury [The Red Dean], declares, 'The communist puts the Christian to shame in the thoroughness of his quest for a harmonious society. Here he proves himself to be the heir of the Christian intention . . . the communist struggle for community, contains an element of true religion, and as such demands Christian recognition.' The former United States Ambassador to Russia, Joseph E. Davies [appointed by President Roosevelt], says, 'The Christian religion could be imposed upon Russian Communism without violating the economic and political purposes of Communism, which are based, after all, on the same principle of the 'brotherhood of man' which Jesus preached."

But Jesus Christ preached no such thing!

Paid for by Methodist missionary funds, 22,000 copies of the book went out after the Iron Curtain had fallen over Poland, Estonia, Latvia, Lithuania, and other eastern European countries.

II. A Red Fronter

The *Reader's Digest*, February, 1950, carried an article by Stanley High entitled, "Methodism's Pink Fringe." This was directed against the Methodist Federation for Social Service, now the Methodist Federation for Social Action. A leading light in this organization has been Bishop G. Bromley Oxnam. He served on its executive committee, as a vice-president, and in other capacities.

Congressman Jackson, on the floor of the House, referred to it as a "classic instance of a red-dominated, red-infiltrated front."

The Un-American Activities Committee, in 100 *Things You Should Know About Communism in Religion*, denounced it as "a tool of the Communist Party." Jack McMichael, its executive secretary, reported that there were 20 Methodist bishops in its membership and over 4,000 Methodist ministers. Among the things for which the front stands are:

"The overthrow of the present capitalistic system."

"It rejects the method of struggle for profit"—"seeks to replace it with social economic planning in order to develop a society without class distinction and privilege."

It maintains that "the only country that has a complete social economic plan is the Soviet Union," and commends that plan.

It has followed the Party line faithfully.

Oxnam, in a reply to Stanley High, praised "the constructive service the Methodist Federation for Social Action has rendered the Church, a fact that explains the presence of bishops, pastors, laymen and officials in its membership."

Oxnam further declared, "The Federation was chiefly responsible for drafting the now historic Social Creed of the Churches, a creative and constructive formulation of Christian principle and practice." This Creed, adopted by the Federal Council of Churches, called for a "subordination of speculation and the profit motive to the creative and cooperative spirit," and "social planning and control of the credit and monetary systems and the economic processes for the common good."

Oxnam has gone down the line as the chief exponent and defender of these communist principles and the Federation. In 1949, in a

Federation leaflet, Oxnam said:

"The Methodist Federation is everlastingly at the task of transforming the prophets' messages into the daily practice of men. . . . Think of the task ahead and join the ranks of the marching hosts."

Oxnam, since that time, has resigned, but his views in these matters remain the same. The Federation claims it "has helped keep alive the social conscience of the Methodist Church and Protestantism in general."

III. Communist Ward

One of Oxnam's closest associates through the years has been Dr. Harry F. Ward, also a secretary of the Methodist Federation for Social Action. He was Professor of Christian Ethics in Union Theological Seminary, New York City, for many years (now Professor Emeritus), and is both quoted and defended by Bishop Oxnam.

On December 11, 1947, Dr. Ward told an audience at Public School 3, Queens, N. Y., that he had sat in on policy making sessions of the Communist Party. Oxnam quotes approvingly in his book, *Labor and Tomorrow's World*, from Ward's book, *Our Economic Morality and the Ethic of Jesus*. Oxnam says, "The labor movements of the world are at the task of building a new economic order," and Ward concludes this statement by saying that "personality is social in its origin and nature, needing the Great Society for its fulfillment" (p. 148).

Under oath, Louis Budenz, former editor of the communist *Daily Worker*, in hearings before the "sub-committee to investigate the administration of the Internal Security Act and other internal security laws of the Committee on the Judiciary, United States Senate . . . September 26, 28, October 1, 5, 6, and 10, 1951," testified that Harry F. Ward was a member of the Communist Party. A former confessed communist, Budenz said, "I knew Dr. Ward very well and over a great number of years," and he saw him "consulting with members of the Politburo, sometimes in my presence." Again, "I also know, from conversations with Dr. Ward personally, of his Communist affiliation."

When the unifying conference of The Methodist Church was held in Kansas City in 1939, the Methodist Federation for Social Service held a simultaneous meeting, which was reported in a front page story in the *Bureau County Republican*, Princeton, Ill., May 18, 1939. In the article it is stated: "The four bishops who made speeches eulogizing the Federation are:

"Bishop Francis J. McConnell of the New York area, president of the American Federation for Social Service.

"Bishop G. Bromley Oxnam, formerly of the Omaha area, assigned last week to the Boston area.

"Bishop James C. Baker, of the San Francisco area.

"Bishop Paul B. Kern, of the Nashville, Tenn., area.

" . . . Oxnam, who as a student got his training from Dr. Harry F. Ward, at the Theological Institute, was the first speaker on the program. . . .

"Oxnam paid high tribute to the Federation and to its secretary, Dr. Ward, whom he regarded as one of the greatest leaders of the new industrial, social economic planning movement. Bishop Oxnam said that as a student he took dictation from Dr. Ward in the writing of some of his books. . . .

Oxnam, in commenting upon this reference, has admitted that he took the dictation of Ward's book, *Poverty and Wealth*; which was a Sunday school textbook.

Ward also had a hand in writing the Social Creed for the churches. Think of it! Just the right spot for a communist or a pro-communist to be found doing his job! This Creed has had profound influence on American churches.

IV. Red Fronts

Oxnam has not only given aid and comfort to the communist cause, but he has offered leader-



Dr. Carl McIntire

ship. His communist-front activities over the years and in a wide variety of interests are amazing. We quote references to organizations with which the Bishop has been identified as they are described in *Guide to Subversive Organizations and Publications (And Appendix)*, "Revised, May 14, 1951, Prepared and released by the Committee on Un-American Activities, U.S. House of Representatives, Washington, D. C."

1. "A Communist front headed by Robert Norton, a well-known member of the Communist Party." (*California Committee on Un-American Activities, Report 1948* p. 353.)

COMMITTEE TO AID SPANISH DEMOCRACY

1. "In 1937-38, the Communist Party threw itself wholeheartedly into the campaign for the support of the Spanish Loyalist cause, recruiting men and organizing multifarious so-called relief organizations." Among these was the above.

(*Special Committee on Un-American Activities, Report, March 29, 1944, p. 82.*)

2. Cited as a Communist front. (*California Committee on Un-American Activities, Report, 1948, pp. 319, 335, and 336.*)

3. The International Workers Order, in its energetic aid to Leftist Spanish armies, contributed money through the above.

(*Massachusetts House Committee on Un-American Activities, Report, 1938, pp. 394 and 395.*)

4. Cited as subversive and un-American. (*Special Subcommittee of the House Committee on Appropriations, Report, April 21, 1943, p. 3.*)

METHODIST FEDERATION FOR SOCIAL SERVICE

1. "Among the more conspicuous fronts for Communist activity in the field of relief, assistance, and welfare work, and dealing with problems of the unemployed and underprivileged. . . . A Service Bulletin No. 8, 1932 * * * admits cooperation with * * * the Communists."

(*California Committee on Un-American Activities, Report, 1948, pp. 73 and 246.*)

NATIONAL COUNCIL OF AMERICAN-SOVIET FRIENDSHIP

1. Cited as subversive and Communist.

(*Attorney General Tom Clark, letters to Loyalty Review Board, released December 4, 1947, and September 21, 1948.*)

2. "In recent months, the Communist Party's principal front for all things Russian has been known as the National Council for American-Soviet Friendship."

(*Special Committee on Un-American Activities, Report, March 29, 1944, p. 156.*)

3. "The military alliance of the United States with Soviet Russia during World War II made it necessary for American Communists to discard its old vehicle, the Friends of the Soviet Union and to replace it with the new, streamlined National Council of American-Soviet Friendship. . . .

"The Senate committee finds that the National Council of American-Soviet Friendship * * * is a direct agent of the Soviet Union, engaged in traitorous activities under the orders of Stalin's consular service in the United States."

(*California Committee on Un-American Activities, Report,*

(Continued on page 10)

The King James Version

(Continued from page 8)

adjustment to make the Word of God into "just another book," suitable to the Modernistic lecture rooms and liberal pulpits of our times.

In the meantime, Christ may return and knock the whole process into a "cocked hat" before our liberal scholars have it well under way. Even if He doesn't, the King James Version is apt to do what it has been doing for the past hundreds of years, dominate the pulpits, the desks of devout students and the homes of genuine Christian people. It would not surprise me if the King James translation will be the most popular and the best seller of 1953.

I recall a ditty of Prohibition days that declared that "The Brewers' big horses can't run over me!" Somehow or other, being of a musical temperament, that little battle hymn of the anti-saloon forces keeps ringing in my ears. I doubt if the "Brewers' big hors-

es" can put this one over, even if in this day of the intelligentsia, the palatial offices of advertisers have displaced the stable!

My readers will also remember the story of George Stuart: He found a man with a crowbar and handspike, trying to turn over Lookout Mountain. He was astonished. But his astonishment was intensified when on the other side of Old Lookout, he found another bigger fool, trying with his shoulder to hold the mountain there. Brethren, I am not afraid. The Word of God will remain when these new translators are dust and ashes. This Anvil has already worn a thousand hammers out! And, in my opinion, the most popular translation of the Holy Bible will be the King James Version, long after the National Council of Churches has thrown up its hands and expired.

From *The Methodist Challenge*, edited by Dr. Bob Shuler.



LET US EVANGELIZE RUSSIANS AND OTHERS

Peter Deyneka, recently returned from a world-wide missionary survey, finds open doors, great opportunity and need of more missionaries. New Testaments and Gospel literature among Slavic people and others. Also Christians in Europe still need relief. We must act now, while the door is open. We are helping to spread the Gospel in 20 countries. New missionaries are leaving for Europe, South America and Alaska. We are also maintaining a Russian Bible Institute in Argentina. If the Lord should direct you to have fellowship with us send your gift to the

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Bishop Oxnham, Prophet of Marx

(Continued from page 9)

1948, pp. 321, 322, and 327.) From this group, Bishop Oxnham reported, he has resigned. The organization, however, circulated Jerome Davis's *Behind Soviet Power* and Ward's *Soviet Democracy*.

PROTESTANT (See Protestant Digest)

PROTESTANT DIGEST

1. "A magazine which has faithfully propagated the Communist Party Line under the guise of being a religious journal."

(Special Committee on Un-American Activities, Report, March 29, 1944, p. 48.)

2. A "Communist publication" later known as The Protestant.

(California Committee on Un-American Activities, Report, 1948, pp. 93, 225, and 320.)

AMERICAN RUSSIAN INSTITUTE (New York)

1. Cited as Communist.

(Attorney General Tom Clark, letter to Loyalty Review Board, released April 27, 1949.)

One service which Oxnham rendered the American-Russian Institute was the writing of an introduction as "president of the Federal Council of the Churches of Christ in America" for the Institute's publication, *An American Churchman in the Soviet Union*, "by the Reverend Louie D. Newton, president of the Southern Baptist Convention." Newton had gone to Russia, together with Ralph W. Sockman, of New York, and brought back a glowing report, thoroughly pro-communist. Oxnham wrote: "Dr. Newton has his eyes open. He did not enter Russia wearing glasses that give everything a roseate hue nor glasses so smoked by prejudice that they reflect simply the views held before the trip began."

Then Oxnham said: "In 1926, after interviews with many leaders of the Soviet Government, an American Commission was requested to report its impressions to the Russians. It fell to me to discuss religion. I tried to point out that dogmatic atheism was as unscientific as dogmatic theism. [But theism is true; there is only one God.] I sought to stress the social teachings of Jesus and His insistence that men and not things were the goal of social living. His proclamation of the solidarity of the human family, His stressing of the supremacy of the common good."

This is Marxist Oxnham!

V. "Kingdom of God"

"Protestantism centers upon building a just society as the basic defense against communism," is a statement the Bishop made in article, "How the Protestants Fight Communism," in *Look Magazine*, republished in pamphlet form by the Editorial Departments, Division of Education and Cultivation, Board of Missions and Church Extension, of The Methodist Church. But what is this just society? It is not the free society which now exists in the United States.

The issue is made clear in Oxnham's further statement from this same pamphlet:

"Fourteen years ago E. Stanley Jones, one of the greatest of contemporary Protestant missionaries, wrote: 'This generation, or at the most the next, will have to decide between materialistic, atheistic communism and the Kingdom of God on earth. . . . The issue will not be settled by argument but by the actual production of a better order. . . . The Kingdom of the Atheistic Mass Man and the Kingdom of God are at the door of the world.'"

In his book, *The Stimulus of Christ*, Oxnham says that we must recruit the youth and give them a "resolute mind, ready to live and to die that a society may emerge fit to be called the Kingdom of God" (p. 66).

Jones, in his book, *The Choice Before Us*, writes, "The fruits of the Kingdom in a material life would be a fundamental justice to every man apart from class and race and birth; a holding of the means of production by all in behalf of all; a brotherhood that would make life a family instead of a feud; a sense of destiny and direction coming from the fact

God is in the corporate life giving meaning, permanence, depth, and redemption to the whole" (p. 30). But this is the Marxist principle.

Article 4, Chapter I, of the Soviet Constitution reads, "The socialist system of economy and the socialist ownership of the means and instruments of production firmly established as a result of the abolition of the capitalist system of economy, the abrogation of private ownership of the means and instruments of production and the abolition of the exploitation of man by man, constitute the economic foundation of the U.S.S.R."

Actually, the Kingdom of God as presented by Jesus Christ in the New Testament is not a social system at all. It is a spiritual order. Christ told Nicodemus, "Except a man be born again he cannot see the kingdom of God." Every man who has been saved by faith is, at this present moment, a citizen of the everlasting Kingdom of God. Oxnham, Jones, and the other Marxist disciples have twisted Christ to propagate their perverted, revolutionary, new order. The economic foundation of the U.S.S.R. is more "Christian" than the free economic foundation of the U.S.A.!

The key to the present conflict (and the Bishop attacks those who accuse him of these communist ideas as propagating a lie) is seen in the fact that his system is "Christian," and he recognizes in it no Marxian elements. But when the Marxian elements are pointed out, he claims they are Christian. This, of course, is necessary at this particular stage in the revolutionary program. It is a part of the "method" of revolution in a country such as ours.

VI. Marxism

As a member of the executive committee of the World Council of Churches, Oxnham joined, February 1, 1951, in a letter to the member churches of the Council in which it is declared:

"The peoples have seen the vision of social justice; it is for us to help to transform it into reality. All people in privileged countries, particularly Christians, must strive to enter sympathetically into the social demands of the needy. From each according to his ability, to each according to his need' has its roots in the teachings of Jesus."

This is the thesis of Marxism. Oxnham recognizes this in his book, *Labor and Tomorrow's World*, page 132: "Stalin has changed the old doctrine, 'From each according to his ability, to each according to his needs,' so that it now reads, 'From each according to his ability, to each according to his services.'"

Discussing the communist worker in this book, Oxnham writes: "No worker in Russia may live off the labor of another worker. Those who must be cared for because unable to work are made secure by the group. The Russian worker speaks: In my land production for profit has given way to planned production for persons. What the community produces is shared among those who cooperate to produce it, and we ourselves decide how the common wealth shall be used to enrich the commonwealth. We pay no tribute to anyone who owns but does not work. No parasite lives upon our labor. . . . We are young. We are virile. We have broken down the walls of privilege. We have laid the foundations of justice. The only good life is the life that is good for all" (p. 130).

Oxnham reports he has visited Russia three times and met many of its leaders. He repeatedly, in his writings, declares that he is not and could not be a communist; his program is "Christian." He will not tolerate any other description of his plan.

VII. Fellow Travelers

Oxnham's key position of leadership is in the World Council of Churches. Here he works faithfully on the Central Committee and in the top levels with communists. T. C. Chao of Peking, China, elected a president with Oxnham, promoted the communist line. He welcomed the invading

Red armies as liberators. He declared, "A Christian can be a communist in China." He was elected to the People's Consultative Council. He helped the Reds in every way, and after he had helped them win China, they turned against him. He was forced to resign from the World Council and later was placed in house confinement. He still believed in a God! This is the pattern of what happens, and it will happen to Bishop Oxnham some day, too, if the communists take over the United States. Now the WCC calls its former communist president "a martyr."

A revolutionary propagandist for Marxism becomes a "martyr" when the system he trusted and helped establish turns against him! He could better be described as a "fool."

Another top leader is Bishop Albert Bereczky of Hungary, communist-nominated president of the General Convention of the Hungarian Reformed Church, truly a "captive church." When Chao resigned, Bereczky wrote to him, "I wish God's blessing for you, for the Chinese Christians and for the whole Chinese people in the new venture in which they are engaged," and "There are many Christians belonging to all kinds of nations, America, England, France, Germany, Australia, India and many others who agree with us or at least understand us."

Another communist is Professor Josef L. Hromadka of Prague, Czechoslovakia. He has openly championed Russia's cause. At a communist rally in Helsinki, Finland, July 23, 1951, he was a featured speaker. Concerning communism, he has said, "I feel quite at home in it."

Both Bereczky and Hromadka attended the Lund Conference of the World Council's Section on Faith and Order, August 15-28, 1952. There Hromadka champion-

ed the communist cause, declaring, "All the momentous problems of our time, communism, the Korean war, the new China, the unification and neutralization of Germany, the North Atlantic Pact, European federation, the peace movement, stand like colossal blocks between us."

I was there, too, and witnessed all this.

Both Bereczky and Hromadka are scheduled to enter the United States in 1954 when they go to Evanston for the Second Assembly of the World Council of Churches. Oxnham works with these men. They are together fellow seekers, fellow travelers. These men joined with Oxnham in 1948 in the document, *The Church and the Disorder of Society*, in expression of strong communist sympathy and in declaring that the free enterprise system "had been proved false."

In an interview with the *Christian Century*, it was reported, "Hromadka has been repeatedly surprised to discover how many western Christians substantially agree with him in this." This refers to Christians "for the sake of their own souls taking in its full weight this Marxian critique." Hromadka was asked, "How much does Marxism really offer itself as a substitute religion?" He replied, "The goal of a classless society has been learned from Christianity and Christians cannot object to it."

Yet from the collection plates of U.S.A. churches have come the "capitalist" dollars to finance the WCC and to pay the travel expenses and the propaganda of the Council's communist and pro-communist top brass over the world.

VIII. Socialized Medicine

Socialized medicine in the United States has found one of its ab-

lest champions in Oxnham. He has been an honorary vice-chairman of the Committee for the Nation's Health, which has as its purpose the supporting of political action in behalf of "free medical care." March 2, 1951, INS, AP and UP all reported a speech which Oxnham made in Chicago in which he 'lashed at the American Medical Association as a 'little oligarchy' which has 'fought advance for a generation.' He urged doctors not to contribute to any 'propaganda fund' to fight national health insurance."

As one studies Oxnham's books and his activities through the years, it is clear that he would defeat communism, as he calls it, by actually adopting the immediate program of the Communist Party. And because he is a clergyman, a bishop, and uses Christian terminology, people are deceived and are unaware that the ideas which he is offering them are actually ideas which are set forth in the constitution of the Soviet Union, and in the writings of Marx, Lenin, and Engels.

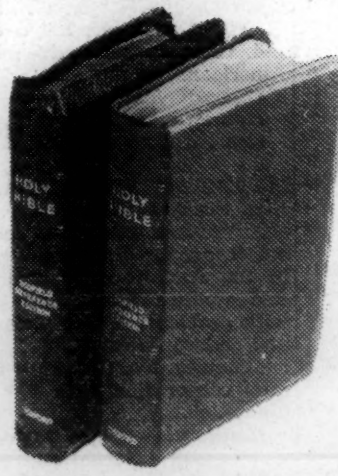
IX. Socialism

Oxnham is a socialist. The Religious Work Committee, Socialist Party, reprinted in pamphlet form, from the "Socialist Call," an article which Bishop Oxnham wrote, entitled, "Christianity and the British Labor Party," stating it was "By Bishop G. Bromley Oxnham, American President, World Council of Churches, Bishop of the New York Area, Methodist Church." He was in New York before going to Washington.

In this political propaganda leaflet Oxnham claims that Methodist local preachers in England helped lead a socialist revolution which brought the Socialist Labor Party to power.

(Continued on page 11)

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39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.	ML:132-34.	8 felt Dep man 9 that of th 10 John
40 Now when the 'sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed	ML:134.	
	ML:107.	
	ML:136.	
	ML:418.	
	ML:132.	
	ML:133.	
	John 21:6.	

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Bishop Oxnam, Prophet of Marx

(Continued from page 10)

In his book, *Personalities in Social Reform*, the larger section is devoted to the study of "heroic thinkers," Sidney and Beatrice Webb. Oxnam declares, "These devoted scholars are chiefly responsible for the social reform that marks the passing of Britain from a capitalist empire to a socialist commonwealth." Then he asks, "What were their essential ideas?" And he answers, "Under the Capitalist System, the government of industry is vested in the hands of a relatively small fraction of a community, namely, the private owners of the instruments of production." He further says of the Webbs, "They were of the opinion that this 'new civilization, with its abandonment of the incentive of profit-making, its extinction of unemployment, its planned production for community consumption, and the consequent liquidation of the landlord and the capitalist' will spread" (p. 44). And the Bishop also declares, "Rejecting as they did Marxian economics, they accepted his theory of the historical development of profit-making—capitalism." He quotes them: "There can be no permanence of social peace in a situation in which we abandon production to a tiny proportion of the population, who own the means of production." The Webbs also accepted the Marxian concept that the means and instruments of production should be in the hands of society for the good of all!

X. One World

Oxnam wants world economic planning. Virtually all of his books sing this tune. In *Preaching in a Revolutionary Age*, he cries out, "There must be over-all planning in terms of the whole world. 'Impossible,' 'Too vast,' it is said. I think not. . . . The planning can be done" (p. 109). "Just as planning by the producer and the consumer will not do—it must be by all—planning by one nation will not do" (pp. 108, 109).

In his book, *Labor and Tomorrow's World*, discussing the communist worker who speaks, he declares, "Planning the investment of a nation on the basis of the fixed aims of the nation rather than upon the basis of the profits of interested parties is worthy of thought. And it must be remembered that financial considerations do not come first when the original planning is done, but, rather, what the Russian calls 'material balance'—namely, production capacity, raw materials, labor. By this process what is produced is produced in terms of plan."

Oxnam wants us to listen "to the worker's voice, to inquire into the spirit that has driven him, and to ponder upon his courage; for he has not allowed anything to turn him from his purpose, neither prison nor death." We must observe, something of this same spirit manifests itself in Oxnam as he crusades for this new order. He sums it up, "The Kingdom of God may be a pious phrase. It could be the new society."

His book, *Labor and Tomorrow's World*, is The Fondren Lectures for 1944 in Southern Methodist University. He dedicated it to Francis John McConnell, Bishop of The Methodist Church, "whose wisdom and leadership, courage and devotion have hastened the coming of justice and brotherhood." McConnell, another Federal Council president, has just as illustrious a communist-front record as the good Bishop.

In his closing chapter, Oxnam said, "I am convinced that tomorrow's world is to be labor's world." In his introduction, he said, "All too few churchmen see in labor a world-wide movement that means a new social order as truly as the coming of the machine meant the passing of feudalism."

XI. World Government

It is dangerous to minimize the influence of Oxnam. He is also a member of the Commission of the Churches on International Affairs of the World Council of Churches and International Missionary Council, which maintains relations with the United Nations as the

"voice of the non-Roman churches."

Dr. W. A. Visser 't Hooft, general secretary of the World Council, in reporting on the activities of this Commission, at a meeting in India in January, 1953, said:

"In regard to the impatience of some people that the World Council should speak out more clearly about many burning issues of the times, few churchmen are aware of all that the Council has said and done in international affairs, and that in the Commission of the Churches on International Affairs successful attempts have been made to exert an increasingly effective influence on the circles where political decisions are made."

The Federal Council of Churches (now the NCC) for years maintained a Commission on a Just and Durable Peace, which later became a part of the Commission on International Justice and Goodwill. Oxnam was active in both of these Commissions, and in a pamphlet entitled, *A Righteous Faith for a Just and Durable Peace*, issued by this Department, Oxnam wrote: "Ideally, world law and order call for world government. Economic justice demands a cooperative social order in which men produce that which is necessary, useful, and beautiful for all."

The secretary of both these departments through the years has been Dr. Walter W. Van Kirk, a Methodist minister with some communist-front connections in his own right, who has promoted the "Oxnam line" faithfully. In February, 1953, he delivered a speech on "The Church and World Government," and said, "The surest way ultimately to achieve some form of world government is through the United Nations. A super-world state endowed with constitutional authority and with sufficient police force to impose its judgments on sovereign nation states may come some day." Then he said, "It is because Christians have dared dream of a political and social order that would transcend the absolute sovereignty of the nation state that they have given whole-hearted support to the United Nations."

The United States State Department invited representatives of the Federal Council to the San Francisco Conference which formed the United Nations. The three consultants were Van Kirk, Bishop James C. Baker (a member of the Methodist Federation for Social Service), and Dr. O. Frederick Nolde. Nolde later became the secretary of the Commission of the Churches on International Affairs, and faithfully "lobbied" at the U.N. in New York. Nolde was present in Paris and endorsed the Marxian thesis as set forth in the World Council's letter of February 1, 1951 referred to above. Charles Malik of Lebanon, in an article in the *Christian Century* of March 18, 1953, credits Nolde with writing "the present article in the Universal Declaration of Human Rights on religious freedom."

What will surprise many people is the fact that the chairman of the Federal Council's Commission on a Just and Durable Peace and also chairman of the Commission on International Justice and Goodwill, until he recently accepted public office, was none other than John Foster Dulles, Secretary of State. I heard Van Kirk tell how he persuaded Mr. Dulles to take the position, and both Van Kirk and Oxnam worked in close association through the years with Mr. Dulles in promoting the work of these Commissions.

XII. The Party Line

The Party Line which Oxnam and other clergymen have faithfully followed can be outlined as follows:

1. Activity on various communist fronts.
2. Constant attack upon the capitalistic system, denouncing its basic principles in the name of Divine Judgment.
3. Constant preaching that the Christian faith supports no economic system.
4. Preaching Marxian principles in the name of Christ.

5. Advocating a new social order as the Kingdom of God.

6. Use of the church and church related groups for pressures upon government officials and legislative assemblies in behalf of leftist causes.

7. Influence in the church's seminaries, publishing houses, journals, Sunday school literature in such a way that the historic respect for the church is used, without the people's realizing that there is any conflict or objection, to promote the communist cause in the church and world affairs.

8. Decrying so-called witch hunts and "methods" whenever responsible government authorities attempt to deal with communist infiltration.

9. Smearing in every way possible those who would take the lead in exposing their mischief.

XIII. "Dirty Bully"

Oxnam is a modernist. His socialism and zeal for Red causes stems from his departure from the historic Christian faith. He does not believe what John Wesley believed or what the Bible and the summary of Biblical teaching set forth in the Methodist Articles of Religion teach concerning original sin in the race.

A full paragraph from his book, *Preaching in a Revolutionary Age*, follows:

"Hugh Walpole, in *Winters-moon*, tells of a father and son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said, 'Father, you hate Jehovah. So do I. I loathe him, dirty, bully!' We have long since rejected a conception of reconciliation associated historically with an ideal of a Deity that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have his Sky-lockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'Dirty

bully' (p. 79). This ought to shock every Christian.

Romans 5:12, 17, 19 reads: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The Methodist Articles of Religion contain an entire section on the sin of Adam. It reads:

"Of Original or Birth Sin.

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

John 3:36 reads, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God [the anger of God] abideth on him." The only reason man needs a redeemer and must be reconciled is that he is at enmity with God. Yet Oxnam says, "We have long since rejected a conception of reconciliation associated historically with an ideal of a Deity that is loathsome."

Those of us who believe that Christ died for our sins, according to the Scriptures, have not rejected it. Destroy the confidence of men in the truthfulness of the Bible and the door is wide open for crusaders for communism who call their new doctrines "Christianity."

The new Bible Revised Standard Version, copyrighted by the National Council of the Churches of Christ in the U.S.A., aside from eight of its 32 translators being men with communist-front records, is so full of conflicts and contradictions that both the truthfulness and authority of the book are destroyed. This book, we believe, is a part of the whole pro-

gram to undermine both the church and the nation.


XIV. The Superchurch

Oxnam wrote the Episcopal Address to the General Conference of The Methodist Church, Boston, Mass., April 28, 1948. Here he charts a prophetic vision, the reunion of all Christendom into one church. This is the dream and goal of the ecumenical movement. He identifies the church in the phrase, "I believe in the Holy Catholic Church," as the one visible, reunited, organic church. All, he says, must return to be "a part of the Church Universal. First steps toward union must be taken by the Protestant communions. The Protestant churches must continue the present brotherly and inspiring co-operation with the Eastern Orthodox churches until such time as Protestantism is itself reunited. They may then consider union with Eastern Orthodoxy, which it is prayerfully hoped may be consummated. When the full union of Protestantism and of Eastern Orthodoxy is accomplished and the Christians of the world belong to but two great churches, the leadership of that day may be Christian enough and creative enough to kneel before a common altar, beg forgiveness of the Christ for disunity, and, sharing in the bread and wine of Holy Communion, rise in His spirit to form the Holy Catholic Church to which all Christians may belong."

This is indeed a daring sketch, but he consummates it by bringing in the Roman Catholic Church and all churches. But those who are resisting the modernist-socialist movement in the churches and taking part in the Twentieth Century Reformation movement will not be a part of Oxnam's superchurch. Such monopoly as the world has never seen will produce a tyranny in ecclesiastical circles that the world has not seen. And this, coupled with the one-world

Continued on page 12

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Bishop Oxnam, Prophet of Marx

(Continued from page 11)

political and economic order that Oxnam is also helping to build, can make possible his one-world planning and his one-world social order—the "Kingdom of God," or, indeed, the Kingdom of Antichrist.

XV. Washington

"A New Bishop For Washington" was the title of an editorial in the *Christian Advocate*, June 26, 1952, official organ of The Methodist Church 9,000,000 members strong. Oxnam was that bishop. He is quoted as saying that he regards his new post "as one of the most significant assignments in the whole religious world." And he declared, "Great decisions must be made in Washington." That he envisions himself as being a party to the molding of those decisions there can be little doubt, for he says, "The moral convictions of religious groups ought to be considered at the place where decisions are made before they are made."

As a powerful leader, spokesman for The Methodist Church, a World Council president, and all the other high ranking positions he holds, the shadow of Oxnam is to hang over Capitol Hill, and all of this influence is to be exerted, not in behalf of the preservation of the free economy which has made America great and powerful under God, but for "the new social order," "a society fit to be called the Kingdom of God." When the church sets out to change society, naturally it is going to send its ablest spokesman into the places where society expresses itself in legislation and social change. All this is a significant development in the history of church-state relation.

Representatives in Congress stay two years. Senators come and go. But bishops are not subject to the choice of the people, and Bishop Oxnam is where he wants to be to help the cause of world revolution. His position in his own church and in the top levels of the ecumenical movement is secure. Clergymen on every hand have jumped to his side in his clash with the Committee on Un-American Activities.

It is the people, the American people, Christians in the pews who must get the story of what is going on in their name to destroy their freedom!

The Associated Church Press, composed mainly of papers connected with churches affiliated with the National Council, announced that at the next convention in Washington its editors would have an interview with the President and then Bishop Oxnam would brief them on "The Washington Scene: An Interpretation."

It is unbelievable how the religious press so generally follows the Oxnam line!

The Board of World Peace of The Methodist Church, with Oxnam's co-operation, listed the names of all Congressmen and committees under the title, "Register Christian Opinion! A Congressional Directory to Aid in Legislative Action in 1953." Pressure and political action are designed—the pamphlet stating, "The kingdom of this world is not yet the Kingdom of God." So Capitol Hill is a place to "bring in the Kingdom"; but the preaching of "Ye must be born again" was Jesus Christ's way of establishing His Kingdom!

In his book, *Labor and Tomorrow's World*, Oxnam gives expression to a statement which seems to underscore the charge made against him by Congressman Jackson: "I am less interested in movements whose primary end is the Church [serving God on Sunday] than in those endeavors whose primary purpose is to enthrone the Christian ideal in the practice of the common life [front activity the rest of the week] and to create the Christian spirit in the relations of that life" (p. 111).

After his clash with the Committee on Un-American Activities, Bishop Oxnam requested the opportunity of meeting with the Committee. The Committee, it is reported, expressed to Bishop Oxnam its willingness to have him appear, but indicated that, if he did, it would be necessary to put him under oath as in the case of

other witnesses, so that he could be questioned for the record. The Bishop declined to meet with the Committee on these terms. What does the Bishop have to hide?

If the Committee undertakes an investigation of communists in religion—which we trust it will—the American people, including our President, are in for a shock. What there is, is unbelievable. The Hiss case and the Lattimore story will be melodrama in comparison to what has been done for world revolution in Christ's name.

XVI. "Revolution"

One single fact that the revolution in the Far East has demonstrated is simply that one cannot preach Marxian ideology, though he may advocate peaceful change, without stimulating revolution. Students who were taught the Oxnam line in Nanking, Yenching, Cheeloo, and other universities supported by mission funds from the United States, joined the communist armies en masse.

Dr. John C. Bennett, a high priest of socialism, close associate of Oxnam and a co-chairman of the World Council of Churches' section on Social Problems, A Responsible Society, in writing of the coming second assembly of the Council in Evanston, Ill., August, 1954, says, "In Asia Communism appeals to Christians as a movement for social reform." When divine sanction is given to the new

order as the kingdom of God, and the urgency of the need for the order presses in the midst of "injustice," it is not such a long step to believe that the kingdom must come suddenly, cataclysmically, apocalyptically, eschatologically. Thus, participation in violent, bloody revolution is justified in the name of both justice and peace.

The word "revolution" is repeatedly used today; in fact, Oxnam has a book entitled, *Preaching in a Revolutionary Age*, which goes down the Party Line. Bishop Oxnam is, in our opinion, helping to condition America for communist victory. Thus the Bishop's activities become the concern of every American. Wrapping about himself the mantle of "prophet," supported by large schools of the prophets, he affirms his loyalty to our free institutions, but preaches doctrines which would destroy them.

Oxnam represents a movement, a cause. It is something which no true Christian and no true American should aid or abet or be a party to in any way. Bishop Oxnam represents the great challenge of the hour within the churches of the United States of America. A church which will present an Oxnam to Washington is a different kind of Protestant church from that which Wesley gave to the nation. If the church is to be saved, if the nation is to be saved, we need a new Reformation and a return again to the simple principles of human freedom and the glorious faith of our

fathers once delivered unto the saints as set forth in a Bible which is true, holy — God's infallible Word.

The Word of God is the basis of our individualism, personal liberties, and the free economic order. The command, "Thou shalt not steal," gives divine sanction to private property, and a system of economy built upon it. This is why communism hates the Ten Commandments, the Bible, God.

The churches, instead of supporting a Social Creed favoring the communist order, should, in this hour of peril, be defending our free society and exposing the total error of Marxism. In this role, the church of Christ would be a light to our confused world, holding forth the Word of Life.

NCC, WCC Denominations

Below are the 30 denominations in the National Council of the Churches of Christ in the U.S.A., and which are also in the World Council of Churches of which Bishop G. Bromley Oxnam is a president.

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church

Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention of America
National Baptist Convention, U.S.A., Inc.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America
If you are a member of one of the above churches, you are in both the National Council of Churches and Bishop Oxnam is your president.

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